GLAD TIDINGS

January 1986

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FEATURES

Shine — No Matter What! 3
by Laurie Jackson
Going Ahead, Step by Step 4
by Clare Ellis,
President WMS (W.D.)
The Black Sash 6
by Sarah Saunders
Wife Fills Pulpit in Husband's Stead 10
The Church in South Africa Today 12
Slow Me Down, Lord — a poem 13
by Wilfred A. Peterson
Sharing the "Glad Tidings" 14
— A message from the Moderator
ESTIMATES 1986 and 16
Bible Study on Giving
Woman's Missionary Society 18
(Eastern Division) — 3
by Riley MacNeill
Presbyterians Celebrate Cultural Diversity at Calvin Church 20
by Drew Lemen
Forward Undaunted — a hymn 29
by Anna M. Kennedy

REGULARS

Week of Prayer 15
Celebrate Youth 21
Dear Friends 22
News 24
Highlights 25

REGULARS (Cont'd)

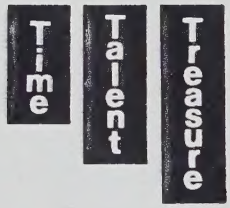
Historia 30
World Day of Prayer 30
Ten Days 31
In Remembrance 31
Officers and Executive Members 32

Women who fight for the rights of others.

6

A good prescription for the New Year!

13



Do you know why you give?

17

CREDITS

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SHINE – NO MATTER WHAT!

by Laurie Jackson,
New Westminster, B.C.

Our family really enjoys camp life and we have many happy memories of cook-outs, sleep-outs, singing around the camp fire, water sports and fights and special events.

One special memory of Prescawa Camp, in Ontario, is the walk to our cabin last thing at night. Our bodies were tired from a busy day; our stomachs were comfortably full from "mug-up" (hot chocolate and cookies!). It was dark outside but we never had trouble finding our way to the cabin. We didn't even need a flashlight because all along the path we saw beautiful little sparkles of light. Fire flies! Tiny little flies that shine — off and on — all through the night. These tiny creatures made the walk to our cabin almost magical.

One night Brenda, one of the campers, burst into our cabin. "Quick everyone, turn off the lights." We peeked inside her cupped hands and saw that she had caught a fire fly. It was shining brightly, even when held tightly in Brenda's hand.

We turned a styrofoam cup upside down, poked some breathing holes in it, and trapped our little light inside. Through the holes of the cup we could see our little friend shining away.

We lifted the cup and watched as the firefly flitted happily all around our bunks.

Finally we opened the cabin door and set the firefly free to light up the darkness outside.

As I lay in bed that night I thought about what happened earlier and God spoke to me. That firefly couldn't have liked being cupped in Brenda's hand, or trapped in a cup or even a cabin — yet it continued to shine. Sometimes I have hard spots, things that I don't like, but God wants me to shine anyway. Today, let's each one decide to let God's light shine through us whatever our circumstances. Do you know that He cares about you, about every part of your life? We are special to God. He sent His Son to die for our sin and His Spirit to guide us today. Isn't that a good reason to be happy? And to shine for Him?

Prayer: I fight and rebel against my circumstances sometimes, Lord. Forgive me for that. Help me to shine for You today whether things are easy or hard. I can't do that by myself and I just thank You that I don't have to. Shine through me, Lord, with all Your radiance and beauty. May others be attracted to Christ because they see His light in me. Amen.

SCRIPTURE: Read Matthew 5:14-16 and Philippians 4:11-13.

Reprinted with permission from *Come Walk With Us*.

Barbara Woodruff

Mrs. Ellis (centre) with the "gang" at Better Hope, Guyana.

Going Ahead, Step by Step

by Clare Ellis,

President, Women's Missionary Society (W.D.)

For the Spirit that God has given us does not make us timid; instead, his Spirit fills us with power and love and self-control. 2 Timothy 1:7 (Good News Bible)

Happy and Joyous New Year 1986 to one and all! Although we usually think of the New Year as a new beginning, a fresh start, it is much more like a sequel to the old, a continuation of the previous twelve months! There were so many exciting experiences in 1985, some of them joyous, some of them sad; some so important that they have left their mark on our souls and characters. Much as we feel that last year is now behind us, some of our eager reaching forth is but the natural desire to grasp the future in the hope that all that has not been accomplished in the past may become the satisfaction and success in the New Year!

What can be said to the membership of our Society for 1986 as we together study the plans for the work so dear to our hearts? Have we 'Come Alive' in '85?

Like St. Paul, in Acts 16:6-8, we ask for divine guidance in the year ahead. Things happen that we cannot understand. But if we are Christians, we believe that God makes all things work together for good! God doesn't tell us beforehand what the future holds for us. We have to live by faith and not by sight, and faith means trusting God and going ahead, step by step. St. Paul could never have been the great Christian he was, nor have accomplished the great work he did without trusting in God so much that he could go forward always, even in the dark, being confident of God's guidance.

And so it was in Guyana, when I was there in April. The sunshine was warm and invigorating; the sea breeze was cool and refreshing; the people of the Guyana Presbyterian Church and others were hospitable and loving; some of the main roads were very good, but the country is in a state of deterioration. Many citizens were leaving the country because of this, but the people of the Church who remain in the country responded to the preaching of the Gospel, the fellowship offered and the opportunities to serve. In spite of the many insecurities, the women evidenced constant commitment, the young people were talented and enthusiastic, and everywhere there were signs of life and growth in the church. This was a humbling experience.

Our friends in Guyana need our prayers and support as they continue to work for God and His Kingdom where justice and peace seem so very far away.

I recall the day when my daughter, who had been striving to attain the honor roll in her class, had at last reached her goal. Announcing the good news she seemed more eager to reveal the medium of success rather than to dwell upon the victory for she said, "When I want to do good work, I pray to God the prayer of our Lord and add the blessings for everyone". Better for the heart than much preaching was the lesson in truth that child taught.

The Lord's Prayer and the little baby verses taught by her mother signified to her the language of communication with the Source of All Help. Already she had felt the great need that walks hand in hand with all the daily things of life! Being one of the little ones, who Jesus said are the greatest in the Kingdom of Heaven, she had the "faith that moveth mountains".

So for 1986! If we really believe that Christ is the answer, the only answer to a world torn by strife, injustice, sorrow and sin; are we willing to back our belief with our actions, our prayers and our gifts — so that no part of the work will have to be curtailed?

If we believe God is 'able' and can 'move mountains', are we willing to lay hold on His work — even if that provision demands more from each one of us than it ever has before?

Be like the bird, who
Halting in his flight
on limb so slight
Feels it give way
beneath him
yet sings—
Knowing he hath wings.

— Victor Hugo

Happy New Year to all with good health and peace. ■

Today is the first day of the rest of your life
And the last day of the first of your life.
Live it as both a beginning and an end,
With the hope that new beginnings bring,
With the commitment that endings demand,
Knowing in all you do that God's love is with you,
Sustaining, supporting, encouraging.   Amen.

The Black Sash — Women for justice in South Africa

by Sarah Saunders

On October 15, 1985, at the Centre for Christian Studies, University of Toronto, Sheena Duncan, President of the Black Sash in South Africa, spoke to Canadians who are concerned about recent and future events in South Africa and who are interested in the activities of the Black Sash. Sheena Duncan was hosted by the Inter-Church Coalition on Africa (ICCAF). Sarah Saunders attended that meeting on behalf of Presbyterian World Service and Development.

"Unless you understand what apartheid is all about, there is nothing on which you can measure what changes actually mean in terms of moving towards a democratic society," says Sheena Duncan, President of the Black Sash in Johannesburg, South Africa. She states unequivocally that, "Apartheid is a very sophisticated design to achieve the total exclusion of Black* Africans, that is 73% of the total population, from participation in the common affairs of our society, politically, economically and socially".

The Black Sash is an entirely voluntary, secular, and predominantly white women's political pressure group, which seeks to instil "morality and justice" in Government in South Africa. At its inception in 1955, its activities focused more on protesting the National Party Government's proposed Senate Act (which entailed the reform of the Senate in violation of the South African Constitution), rather than the eradication of apartheid.

Apartheid — a very sophisticated design to exclude Blacks from participation in society.

Frustrated by the inactivity of the official opposition and the extra-parliamentary protest groups to check this destruction of the country's Constitution, a group of six women who had

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*** The term "Black" refers to three racial groups in South Africa: Africans, Indian/Asians and Coloureds (the term used for people of mixed white and black extraction).**

been active in party politics for the official opposition (one of them being Sheena Duncan's mother), organised a protest movement. The greatest fear of the Women's Defence of the Constitution League, as the Black Sash was called then, was that the National Party Government would use the reformed Senate to revoke two important protective pieces of legislation which had been in existence since the Union of South Africa in 1910: the protection of the equal rights of the English language and the protection of the Coloured people's vote. At that time, Coloured people were on the voter's role in the Cape province.

One hundred thousand signatures say 'No' to Senate reform.

Within three weeks the women had a petition with 100,000 signatures on it asking the Governor General not to give his consent to the Senate Act. The League organised marches through the streets and meetings on the City Hall steps to protest the Government's highhanded activities.

The League was unsuccessful in its efforts. The Senate Act was duly passed. While the Government never used the reformed Senate to eliminate the equal rights of the English language, Coloured people were removed from the voter's role in the Cape province.

'Black Sash' a sign of mourning for the constitution.

The League's membership dwindled. "The bulk of the women who joined were much more concerned about the rights of the English language than the Coloured vote," admits Sheena Duncan. The few who were intent upon instilling "justice and morality" in Government in South Africa, persevered with their protest. "They used to haunt Cabinet Ministers, so that wherever a Cabinet Minister went . . . he would arrive to find two lines of Black Sash women standing in silence with their heads bowed. . . . One [Minister] went so far as to jump over the wall at the rear of a building to avoid that." The Press started to call the League the Black Sash because of the black sash the women wore as a sign of mourning for the constitution — clearly a snappier name.

The Black Sash did not relent in its activities, despite danger and personal difficulties. "The big drop in membership came after the 1960 state of emergency," recounts Sheena Duncan. "That state of emergency lasted for five months and it succeeded in crushing all Black opposition inside South Africa for a decade, and almost all white opposition. People were absolutely too scared to open their mouths. There was the Supression of Communism Act of 1950 which allowed the Government to ban organisations. In 1962 there was the Sabotage Act which made sabotage an offense punishable with death, but made the definition of sabotage so very wide that even the obstruction of traffic could be termed sabotage. People were frightened and did not want to face issues of race." The atmosphere in which the Black Sash works today is the same, if not worse. "In 1976 they imposed an emergency ban on all outdoor gatherings which is still in force. . . . The other day we had a picket and someone drove his car at the woman who was standing on the corner."

Some Black Sash members have had to deal with the disapproval of Black Sash activities by friends, relatives and husbands. Sheena Duncan says, "most husbands are very, very supportive". Some do not mind what their wives do as long as they do not stand in public or

sign their name to any letters. In Port Elizabeth however, the security police succeeded in temporarily closing a Black Sash advice office by arresting Black women who came for help, and by going to the husbands of the women and saying that if their wives did not stop their activities, they would not receive any more government contracts.

Black Sash concentrates on four pillars of apartheid.

In recent years, the Black Sash has devoted its attention to the evils arising from what Sheena Duncan terms the 'four pillars of apartheid': the Removals Programme, the Pass Laws and Influx Control, the Denationalization Programme and the Bantustan or 'homeland' government structure.

Removals Programme.

The Removals Programme entails uprooting Black people from where they are resident and resettling them in one of the ten Bantustans or 'homelands'. The Bantustans constitute less than 14% of South Africa's total land area. South Africa's remaining land area is reserved for whites with the exception of a few residential areas for Coloured and Indian people. Between 1960 and 1980, 3.5 million Black South Africans were resettled into the ten Bantustans. The ultimate objectives of the Removals Programme are the separation of the four racial groups into different compartments, the further separation of the Blacks into their nine ethnic 'nations' and the assurance that choice South African land remains in the hands of the white minority.

Under the Removals Programme, the elimination of 'black spots' — areas occupied by Africans in territory now designated as white — has not been suspended despite Government claims to the contrary. The Government's consolidation of the Transvaal and KwaZulu Bantustans, a scheme to make the Bantustans more 'geographically sensible', will proceed. One small consolation however, is that the urban townships which were slated for removal, will now remain.

It is ludicrous to believe that these Bantustans can become economically viable entities. As Sheena Duncan states, "White South Africans have been fed this illusion that development is taking place there. But they are just too crowded. In the 1950's the Tomlinson Report, a report commissioned by the Government, found that those Bantustans were already unable to support the population. That is just one of those things that white South Africans will not recognize in order to justify apartheid."

Pass Laws and Influx Control.

The Pass Law and Influx Control structure requires any Black person over the age of 16 to carry a pass and produce it on demand. A pass is necessary if one needs to live, work or travel outside a Bantustan. This structure is a major Government method of controlling the Black population.

Bantustans

The Bantustan or 'homeland' government structure constitutes the third pillar of apartheid. Today six of the ten Bantustans are self-governing. That is, they have a considerable degree of autonomy with legislative as well as administrative powers in health, housing, welfare, education, police, justice and public works. The other four Bantustans were granted independence. Their 'own affairs' governments are not recognized by any other country besides South Africa, and despite this limited devolution of power to the Bantustans, they remain economically dependent on South Africa.

Denationalization Programme.

The final pillar of the apartheid system is the Denationalization Programme. From 1970, every Black South African became a citizen of one of the ten Bantustans. Citizenship is determined either by geographical connection or by language spoken. However, when independence was granted to the four Bantustans mentioned above, the citizens of those Bantustans had their South African citizenship revoked. If the Denationalization Programme was seen to completion by the South African Government, there would be no Black South Africans.

The direction in which Sheena Duncan sees the South African government moving today does not bode well for the elimination of apartheid. On August 15, 1985, President Botha addressed the National Party Congress in Natal. His speech has ironically become known as the 'Rubicon Speech'. He was expected to announce far-reaching changes to dismantle the apartheid system, but he said nothing.

In the weeks that followed, several significant events occurred. First, the international banks refused to roll over South Africa's loans which will fall due for repayment before the end of 1985. South Africa declared a moratorium on repayment until December 31, 1985. Second, President Reagan signed an Executive Order imposing limited sanctions against South Africa. "That was completely shattering to South Africa. But in the United States, people who are working in the churches and in anti-apartheid groups of various kinds, are very disappointed with that. They don't think it goes far enough," observes Sheena Duncan. Third, the European Economic Community, with the exception of Britian at that time, agreed on limited economic sanctions against South Africa. Canada and France implemented sanctions unilaterally. Fourth, the South African rand fell below the value of 35 American cents.

Repercussions striking and important.

The repercussions of these events have been "terribly, terribly important and very striking," says Sheena. The stance of the business community of South Africa has diverged markedly from that of the government. "Now all of a sudden their returns are almost nil. We are in a very serious economic recession. Businessmen, being very pragmatic . . . have a choice: apartheid or profits."

Citizenship restored to 9 million Blacks.

In response to the mounting Black and now white discontent to the Government's policies, President Botha announced on September 11, that South Africa citizenship would be restored to all those (now 9 million Blacks) who had their South African citizenship revoked when the four Bantustans were granted independence. "This is a reversal of one of the key

[redacted]

pillars of the apartheid system," Sheena Duncan stresses.

The following day, the President's Council announced its recommendations on the abolition of the Pass Law and Influx Control. President Botha is unlikely to announce the Government's compliance with these recommendations before the five parliamentary by-elections on October 30, 1985. However, if those recommendations are put into effect, Black people will have the same identity documents as whites, and complete freedom to move out of the 'homelands', and to come to the white areas, subject only to the Group Areas Act. "This is a reversal of another pillar of apartheid," Sheena points out.

Despite these two major reversals, Sheena Duncan is not optimistic. "I believe the Government will set up some form of governing structure for Black people outside the Bantustans which will be on the same 'own affairs' of the 'independent' Bantustans . . . I think you can expect to see a very cleverly presented programme for a Black Parliament. . . . But the real power will remain in the hands of the white minority because they control the allocation of land and money, foreign affairs, defence and the police. . . . It is complicated to understand. . . . It is going to be very difficult indeed for western people to fail to be seduced by these things."

Course of action outlined.

In closing, Sheena Duncan outlined a course of action which concerned Canadians should take. She urged Canadians to pressure the Canadian Government to demand that the South African Government release ANC President Nelson Mandela and all political prisoners, lift the ban on ANC and other banned organisations, and allow the return to South Africa of all exiles. ■

WIFE FILLS PULPIT IN HUSBAND'S STEAD

There is a hushed silence in the packed church as the slender, attractive woman walks to take her place behind the rostrum. Below the empty pulpit burns a solitary candle in a symbolic vigil. The woman is Dorothy Boesak, wife of church leader Allan Boesak. He is president of the World Alliance of Reformed Churches and a founder of the main internal anti-apartheid group in South Africa, the United Democratic Front (UDF).

Dr. Boesak was detained under security laws recently, a day before he was to have led a march to Cape Town's Pollsmoor jail, where Black nationalist leader Nelson Mandela is held. The pastor was charged a month later with subversion, to which he has not yet been asked to plead, and freed on bail terms which bar him from addressing political meetings.

Allan Boesak speaking at the World Council of Churches Assembly 1983.

Mrs. Boesak is speaking to the Belleville South congregation of the "Nedrrduitse Sereformeerde Sendingkerk" (NGSK for Coloureds), 14 kilometers outside Cape Town, where Dr. Boesak has been co-minister and student chaplain at the University of the Western Cape for several years.

At the beginning of the service, Mr. Jattie Bredenkamp, chief elder of the congregation and a close friend of the

Boesak family, informs the congregation that a candle will be kept burning every Sunday on the pulpit until Dr. Boesak is released.

"The small candle is a symbolic gesture, a token of courage and hope for the future," he says. The pulpit will also remain empty and visiting preachers will preach from the rostrum below.

Essentially a very shy, private person, the 36-year old Dorothy, in a soft voice, thanks the congregation for their numerous messages and letters of support. Before the sermon, she tells the group of her visit to her husband in the police cells in Pretoria a few days before. "All is well with Allan. He told me that he was treated correctly. We were only allowed to discuss family and church matters as a senior police officer was present throughout," she says.

She conveys a personal message to the congregation from her husband, "Allan says he will keep a good heart and not lose hope. He asks you not to fall into hopelessness. Because God will let us all come out of this much stronger and closer to each other.

"Allan told me that in recent times, he no longer had time to talk to God. In the last few months, he lived such a harried life. But in this time in jail, he had the time to come once again much closer to God," she says with tears in her eyes.

"Allan has asked me to read to you a special message, Psalm 94, which he has found a special source of inspiration in these days."

It begins with the words: "Lord you are a God who punishes, reveal your anger. You are the judge of all men; rise and give the proud what they deserve! How much longer will the wicked be glad? How much longer Lord?" And a few verses on it says: "The Lord will not abandon his people; He will not desert those who belong to him.

"Justice will again be found in the courts, and all righteous people will support it." Faltering momentarily as she tries to choke back the tears, she reads slowly and deliberately the last two verses, as the congregation listen virtually in total silence. "But the Lord defends me; will punish them for their wickedness, and destroy them for their sins; the Lord our God will destroy them."

As she walks back with bowed head to her seat, the candlelight softly falls on the cloth below the pulpit on which the motto of the congregation is embroidered in bold letters, containing the following words: "Your word: The lamp for my foot. The light for my path."

After the church service, surrounded by members of the congregation, she talks quietly about her heartache and bitterness about her husband's detention: "It is humiliating that somebody like Allan is detained, a man who is opposed to violence, who believes in non-violent passive protest.

"It is shocking to see the hard-handed manner in which the Government and the police act against him and other religious and academic leaders who believe in non-violent change in South Africa."

Dr. Boesak is the highest ranking church leader yet detained by the National Party Government since it came to power in 1984. Information has it that he will be charged with other leaders of the UDF, the massive anti-apartheid organisation of which he is a patron. **All Africa Press Service-Features**

EDITOR'S NOTE: Groups or individuals may wish to read Psalm 94 and listen to it prayerfully in the context of Boesak's situation and the situations of all those struggling for freedom.

"The Church in South Africa Today"

This item by John Mantagu of Christian Aid, Britain, is excerpted from an interview with Beyers Naudé, interim general secretary of the South African Council of Churches.

. . . The first role of the churches (in South Africa today) is to state clearly to all their members that the whole policy of apartheid or separate development is immoral; it is un-Christian; it is totally unacceptable.

Secondly, the churches must look much more carefully and critically to their own life, to their own witness, to their own structures, to their own attitudes, and must remove from the life of every denomination any vestige, any proof of racism and of apartheid, of which there are still many signs in their whole structure and in their relationships.

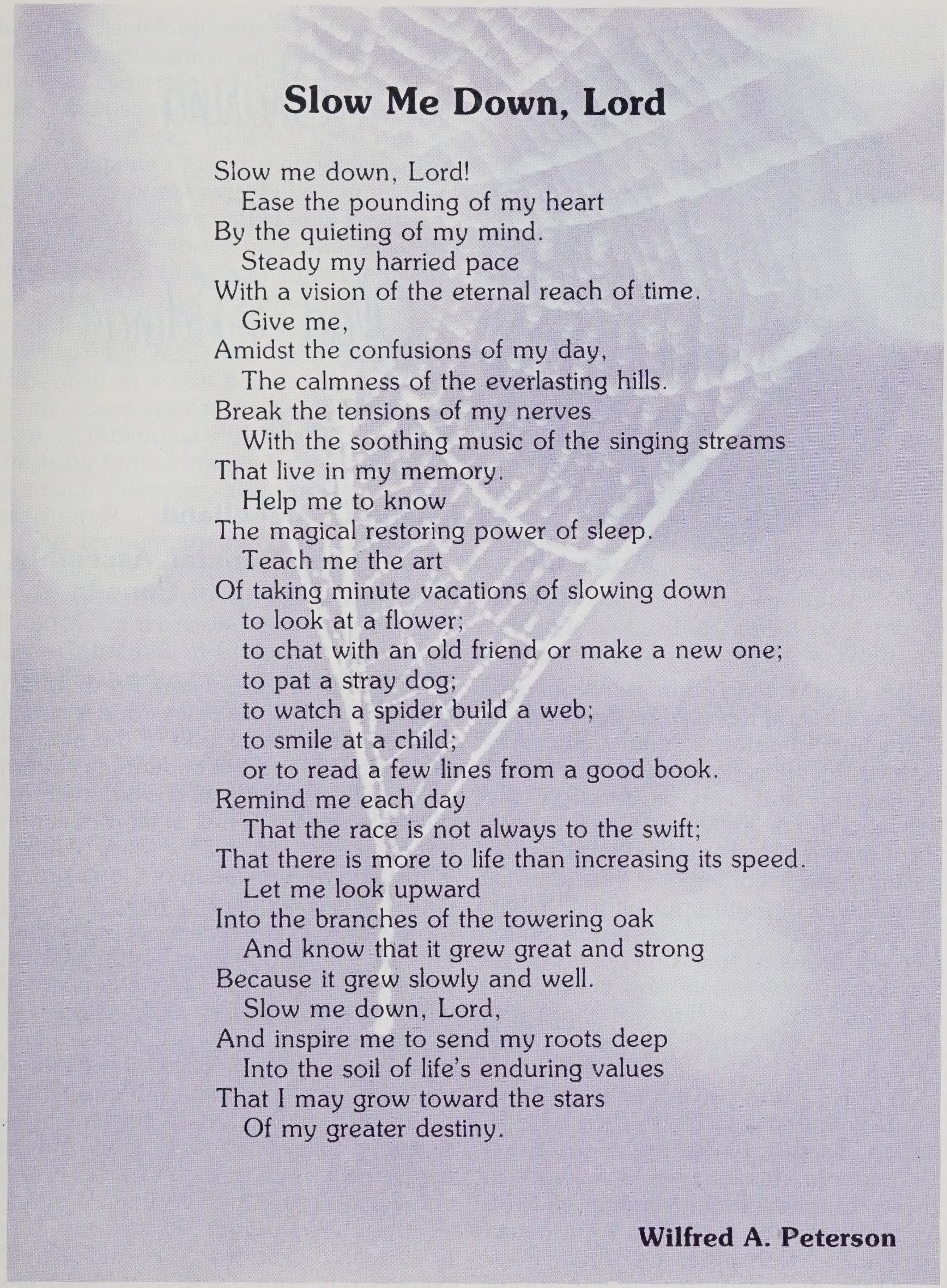
Thirdly, it is important that the churches must give much more clear and concrete support to all . . . victims of the whole policy. . . . It is also of vital importance that the churches should undertake a massive programme of re-education of the thinking of their white membership, from congregation to congregation and parish to parish. Because without that, any resolutions adopted at synodical or conference level simply do not penetrate to the grassroots of the church. That is why the majority of whites in South Africa continue to support the government, continue to support the present policies, despite the fact that they all claim to be Christians. . . .

I don't think that South Africa is more special in that respect than any other country where you have a system of injustice, or oppression, and of the denial of human dignity. It seems to me that the churches first of all should put their own house in order. They should be very clear and consistent in their Christian witness for justice, for love, for understanding and for the building of meaningful relationships across the lines of colour and race and class. That implies that the church should be a community, therefore, of Christians who live and enact their conviction.

Secondly, it is of vital importance that the church should pronounce very clearly its stand on any situation of injustice, whether towards blacks or Indians or coloureds or whites, and spell out clearly what justice in the biblical sense requires.

Thirdly, I think it is important that the church should support morally, through its pronouncements, all efforts of secular institutions which are trying to attain and to strive after these goals. But I do not think that it is the churches' task to become involved in political organization as such.

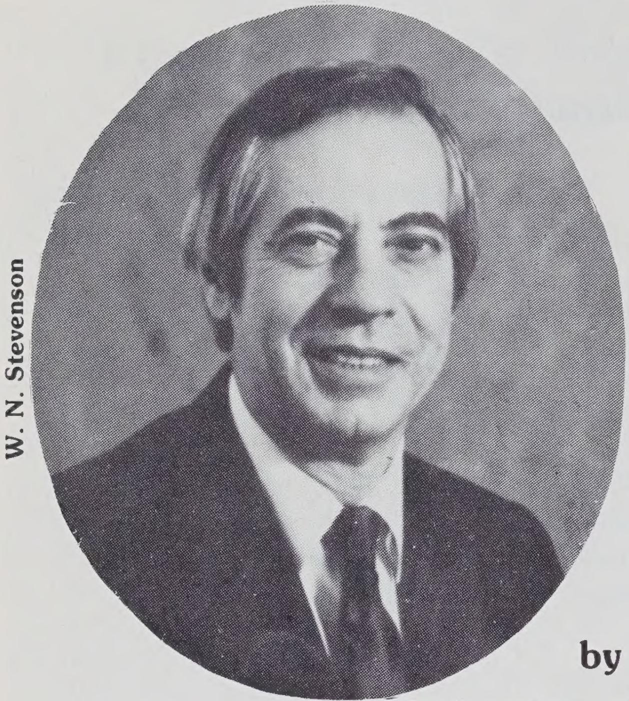
I believe that the church, if it is clear in its statement of its own convictions, if it spells out clearly the considerations which there are, the criteria which should apply, the attitudes which should prevail, and starts practising them in its own life, that to my mind is the most important contribution that it can make. Certainly the task of the church is also to indicate the guidelines along which our future political situation in South Africa should move. But I do not think it is the task of the church to become actively involved in political parties or political policies. . . . EPS



Slow Me Down, Lord

Slow me down, Lord!
  Ease the pounding of my heart
By the quieting of my mind.
  Steady my harried pace
With a vision of the eternal reach of time.
  Give me,
Amidst the confusions of my day,
  The calmness of the everlasting hills.
Break the tensions of my nerves
  With the soothing music of the singing streams
That live in my memory.
  Help me to know
The magical restoring power of sleep.
  Teach me the art
Of taking minute vacations of slowing down
  to look at a flower;
  to chat with an old friend or make a new one;
  to pat a stray dog;
  to watch a spider build a web;
  to smile at a child;
  or to read a few lines from a good book.
Remind me each day
  That the race is not always to the swift;
That there is more to life than increasing its speed.
  Let me look upward
Into the branches of the towering oak
  And know that it grew great and strong
Because it grew slowly and well.
  Slow me down, Lord,
And inspire me to send my roots deep
  Into the soil of life's enduring values
That I may grow toward the stars
  Of my greater destiny.

Wilfred A. Peterson


W. N. Stevenson

Sharing the "Glad Tidings"

by Joseph C. McLelland

**Moderator of the 111th General Assembly,
The Presbyterian Church in Canada**

It is a pleasure to address members of an organization devoted to the cause of Christian mission. Your Society's history includes countless stories of dedication and service through the stewardship of individuals and groups throughout our church, as well as the calling and sending of missionaries themselves through your efforts. Whatever be the changing face of mission today, it remains true that without the missionary dimension, the church will not fulfill its mandate to share the Gospel — the "glad tidings" — with others.

In 1982 I was privileged to visit our partner churches in North-East Asia — Japan, Taiwan, Korea and Hong Kong — and our missionaries who work in those churches. In the summer of 1985 as Moderator of Assembly I journeyed to Guyana with other Canadian Presbyterians to share in the centennial celebrations of the Guyana Presbyterian Church. In all these places one is struck by the courage and faith of the pioneer missionaries, and the continuing stream of church workers who volunteer for overseas service. Their chief motivation has always been to tell the story of Jesus Christ and his revelation of God's grace. And the consequences have included more than the conversion of individuals and the establishment of congregations: there have been side effects concerned with education, health and welfare.

The modern challenge to our missionary task is symbolized by the fate of schools and hospitals, often created, built and staffed by Christian missionaries for generations. Now only a few remain open to such service. Some are even hostile to Christian presence — the shift in Guyana's schools is a noteworthy example. The old era of conversions, cures and catechising has been replaced by one of suspicion, a reluctant acceptance of certain outsiders deemed beneficial to the state.

So the ground has shifted under us in mission. Those "others" turn out to have religions of their own which don't simply disappear when we preach the Gospel. Sometimes they argue with us, convinced of the superiority of their own faith and hope and love: they want to convert us! Sometimes they assimilate much of our teaching — as the figure of Jesus has been taken into Hinduism as a cult figure, for instance. Or as Jesus appears in the Qur'an as a kind of functionary of Allah to bring in the Kingdom. How are we to respond to such strange responses to our preaching?

The ferment in the Orient provides perhaps the greatest challenge to us Westerners. The east Asian Christian Council, for example, once stated: "We have inherited the 'Great Tradition' from those who brought the Gospel to Asia, but we believe that Christ has more of his truth to reveal to us as we seek to understand his work among people in their several cultures, their different religions, and in their involvement in the contemporary Asian revolution." How strange, perhaps frightening, it is for us to be told that Christ may have "more of his truth" yet to reveal! And through others so unlike us, so alien in their culture and thoughts. But such is the reality of mission today, if we have eyes to see.

At least we who are committed to mission must study these others, becoming familiar with their rival claims and understanding their basic way of life. If we approach them as "ways" by which people have tried to explain the mystery of Life, and have tried to make peace with God and one another, we will do them the courtesy of listening seriously. We will find some of their ideas strikingly like our own, and others almost completely different. Above all, they will drive us back to the heart of the Gospel, the presence of God in Jesus Christ as Saviour and Lord. And they will force us to new expressions of Christian witness, more adequate to the challenge of other religions, more helpful to those who seek the Truth.

As this new "year of our Lord" 1986 begins, I commend the Women's Missionary Society for its dedication and diligence over the years, and ask it to move even more deeply and surely into study and analysis of the situation in which we are called today to preach the glad tidings.

WEEK OF PRAYER FOR CHRISTIAN UNITY
January 19-26, 1986

The Week of Prayer for Christian Unity is sponsored by Anglican, United, Presbyterian, Baptist, Christian Church (Disciples), Lutheran and Roman Catholic churches and the Salvation Army.

The theme and the week "Witnesses for Christ", have special significance in 1986 as the Canadian Conference of Catholic Bishops prepares to take up associate membership in the Canadian Council of Churches.

Materials, including a poster, a bilingual service booklet and short Bible studies are available from NOVALIS, P.O. BOX 9700, Terminal, Ottawa K1G 9Z9.

ESTIMATES 1986

In order to meet our estimated budget, we need:

$ 13,600	GRANTS to Interchurch organizations and to Christian Literature Groups worldwide.	1.3
156,700	ADMINISTRATION – Office Expenses, Annual Council Meeting, Annual Report, Council Executive Meetings.	14.3
201,000	MISSION EDUCATION Resources for Adults, Youth and Children, 'Glad Tidings' and the Book Room.	18.4
234,200	FIELD WORKERS in Canada for Leadership Training, Christian Education and work with all groups.	21.4
488,250	BOARD OF WORLD MISSION for outreach in Canada and Overseas	44.6
$1,093.750		100%

Synodical Objectives have been accepted at $907,831. Therefore, to meet our budget we will need a further $185,919 from new legacies, gifts, interest and general legacies.

Bible Study on Giving

Time

Talent

Treasure

Groups or individuals could use this bible study as they consider what they will give to the Society this year. The study was adapted by Dorothy Ruddell from *Giving: A Biblical and Theological Perspective*, Women's Division, General Board of Global Ministries, The United Methodist Church and used with permission.

Motivation for Giving

Scriptures: 11 Corinthians 8 and 9, Matthew 6:2-4; Matthew 10:42; Matthew 25:40; Ephesians 5:5; Ephesians 6:8; Luke 6:38; 1 John 3:16-18.

1. Discuss the various reasons why people are motivated to give.
2. What should be the chief motivation for giving?
3. What do you consider acceptable and unacceptable methods of raising money for the Church? For WMS?

How much Does God Expect?

Scriptures: 11 Corinthians 8 and 9; Amos 8:4-7; Mark 10:21-22; Mark 12:41-44; Mark 14:3-9; Luke 12:48; Luke 12:32-34; 1 Corinthians 16:2; Romans 12:1.

1. Why did Jesus appear to require so much more of some than others?
2. What "special" gifts do you have to give?
3. What do you think the church's obligation is to the poor?
4. From the Christian viewpoint, what responsibility, if any, do rich nations have for poorer nations?

NOTICE
NEW PRICES - W.M.S. MEMBERSHIP PINS

Gold filled Honorary Membership Pin - $58.00 (no change)
Gold filled Life Membership Pin - $28.00*

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT,
Women's Missionary Society (W.D.) of
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

*** Increased price effective November 1, 1985.**

The Woman's Missionary Society Eastern Division

NEC TAMEN
CONSUMEBATUR

3. OUR PURPOSE AND MISSION INVOLVEMENT

by Riley MacNeill

Our Purpose, simply stated from our Constitution, is (1) to "support the mission endeavours of The Presbyterian Church in Canada through the Board of World Mission, Atlantic Synod, and presbyteries within its bounds, and (2) to unite women, girls and children in study, prayer and service to this end".

Our symbol is the burning bush with its motto, *Burning but not consumed*, for we know that neither our energy nor our resources will be exhausted while being used for mission work. Our motto is "The World for Christ". We believe that mission work is every Christian's business.

We help by supporting all mission work. We have 4320 women, young people and children enrolled in some form of mission work. In our communities we visit hospitals, nursing homes, shut-ins and Re-Hab centres. We teach in church school, children's and teenage groups, Bible classes, vacation schools and summer camps. Some members baby-sit to allow parents time for God's work. Others transport the elderly and disabled, and support "Meals on Wheels". Wherever there is a need we try to help.

Our givings are divided between Home and Overseas mission. More than half of our budget goes to the Board of World Mission to assist in mission work across Canada and overseas. In 1984-85 this contribution amounted to $55,000, plus $2351 towards special gifts.

From our bursary fund we assist a refugee High School graduate to go to university and we help two student deaconesses at Ewart College. This year, because there was no call on this bursary, we used it to send Shannon Bell from Ewart to Guyana to the May conference there. We also provide grants to the Synod and Presbytery camps and help pay the salaries of junior counsellors.

Through our magazine *The Presbyterian Message* we keep our members posted on all that is going on in the

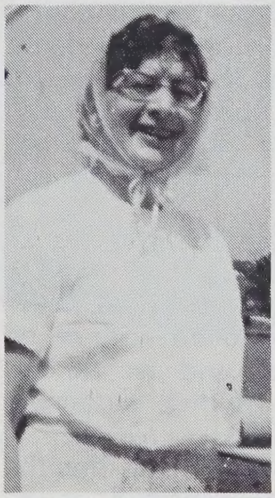
Sunday School children at Huist' Dieren, Essequibo, Guyana — representing a long-time interest of the Eastern Division.

Atlantic Synod and across Canada in mission work. In each issue we acquaint them with the comings and goings of our overseas personnel and publish their letters. Many groups pay for gift subscriptions for our overseas missionaries as a project.

This year we have a special project, to assist the people of Guyana through the churches. Every auxiliary has sent parcels and/or money. We also sent our deaconess Charlotte Brown in May — loaded with badly needed items — to share in Centennial celebrations, and in July Sara Cunningham visited Guyana with her husband, also bearing gifts. Sara worked in Essequibo, Guyana, for 3-1/2 years before her marriage.

In the early years, our overseas mission interest focussed mainly on the New Hebrides, Korea, Trinidad, and British Guiana, then India after Drs. John and Mary Buchanan began work among the Bhil people. Japan and Formosa (now Taiwan) were added later. A long line of overseas missionaries were supported by the WMS-ED prior to 1972 when the Board of World Mission replaced the General Board of Missions and absorbed all WMS mission work. At that time we had only two missionaries overseas — Mary Nichol in India and Georgine Caldwell in Taiwan.

Our interests have expanded as the BWM entered new fields. We have strong ties with our traditional fields, and often send special help, as to Guyana. This year we sent a donation to Vanuatu after a hurricane destroyed most of their churches and college buildings. The bush is still burning! We feel that: "We are compelled to share this good news!" (Living Faith 9.2.2.)



Riley MacNeill, a retired school teacher living in Kensington, P.E.I., is Mission Secretary for the WMS-ED, and very active in her local group.

Presbyterians Celebrate Cultural Diversity at Calvin Church

by Drew Lemen

The stately walls of Calvin Presbyterian Church, Toronto, rang with the triumphant sounds of organ music and voices lifted enthusiastically in praise and thanksgiving on Sunday evening, October 6, 1985. The group assembled was composed of people of every colour and with many different languages. The occasion was a special service of thanksgiving: a chance for Presbyterians to celebrate their cultural diversity. The Pluralistic Subcommittee of the Board of World Mission sponsored the worship service which ended with people of every continent sharing refreshments that represented their diversity.

The evening began with hymnsinging led by Lois Powrie, using a booklet of hymns put together for the occasion. The hymns had been translated into Arabic, Chinese, Hindi, Urdu, Ukrainian, Korean, Hungarian, Taiwanese and French. The participants in the service which followed each provided portions of the worship taken from a variety of cultures and languages.

The topic of the meditation was *uniting*. What kind of unity is there among Christians? Is it the kind of unity that we find in potatoes? A farmer plants his fields with potatoes, and each potato plant sprouts many individual potatoes attached under the ground to the plant. This is a multiplicity, and a growth . . . but it's not the real unity.

So the farmer harvests the potatoes and piles them all together, washes them, and bags them. There are many potatoes together in the bag . . . but this is not the desired unity, either.

On the farmer's table sit the potatoes — cut, cooked, and mashed together, ready to be put on his plate to be eaten. That is the real unity, where one potato cannot be separated from another, and we all are together in a useful, nurturing, sustaining role.

That unity of potatoes is the unity that the church can seek in dealing with its multicultural differences and individualities. The household of God (Eph. 2:19-22) exists not just in evangelistic efforts, not just in fellowship meetings, but in all things. We are friends with each other and joined to each other and to God through Christ (John 15:1-17).

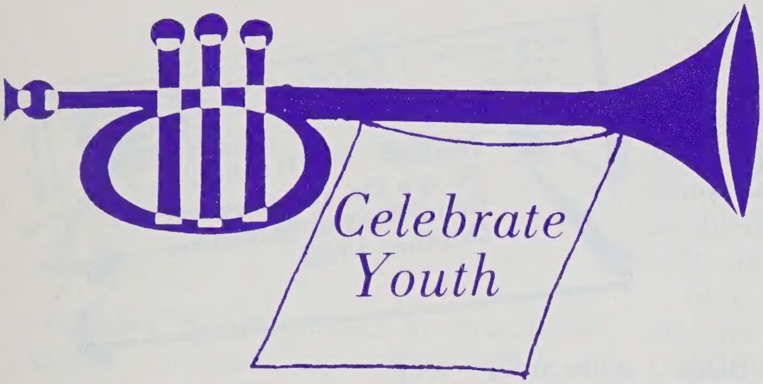
The message of the meditation found its way into all aspects of the service. The musical selections ranged from a Punjabi rendition of Psalm 66, "All People That On Earth Do Dwell", through a lengthy masterwork of the East Toronto Korean Choir, a duet about "How Sweet the Name of Jesus Sounds", to an up-beat folk number by a racially mixed group from University Church.

The continuity of the Church and its message, of its need to be continually reformed and reforming, and of the ongoing nature of the Church's needs were exemplified by the statement of faith led by a Knox College student, Mona Farris.

Joseph E. Williams welcomed everyone on behalf of the Board of World Mission. The life and the work of the Church were the focus of Tam Corbett's address to the congregation. Mrs. Corbett, chairperson of the Board, illustrated how the Church is many-coloured threads all drawn together in one fabric.

Seeing each group's gifts, and sharing together with everyone assembled in those gifts, I remembered God's gift and I came away with an enriched view of what "one in Christ" means.

Drew Lemen is a student at Ewart College and the Ontario Institute of Studies in Education where he is working on his Master's Degree. He works with youth ministry in the Korean congregation of Central Toronto Presbyterian.



Every year members of the Women's Missionary Society through Synodicals and Presbyterials send young people to camp. And every year those who go send back letters of appreciation and report on their activities. We thought our readers might like to read what one of them said as he wrote to Lindsay Presbyterial. The Presbyterial also received a note from Chris' mother, in appreciation.

Dear St. Andrew's

Thank you for sending me to camp Iona. I had a great time at camp Iona. I made a lot of new friends. My councillors were very nice. I busted wood and cooked over a fire and we went to camp fires. We went on a canoe trip to Mosquito Island — we went to the moor to swim. We had a chapel service outdoors and we had Bible study every night. I learned a lot about God and we sang songs at the camp fires. It was great. Thank you.

Your friend
Chris Nisbet

Dear Mrs. Durward

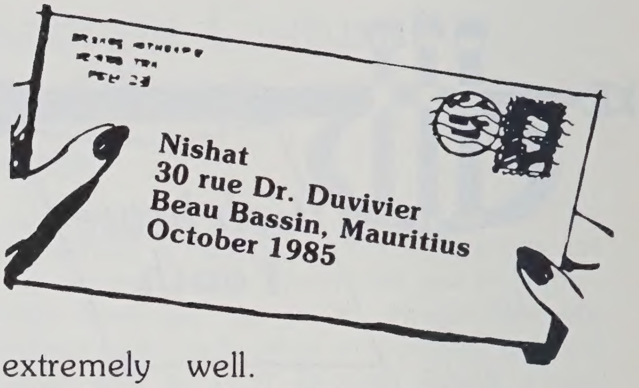
Please find enclosed Chris' letter telling of his trip to camp Iona. It was a great experience for him. I would like to thank the WMS for sending Chris to camp this year. This was the first time he ever went to camp and I know from what he has shared of his experience that he had a really good time and met some really nice children and some excellent councillors. Thank you once again for sponsoring Chris' stay at camp. I'm sure he will remember that week with much joy for years to come. Thank you.

Sincerely,
Karen Nisbet

Next month we will share with you prayers offered by children for the people of Mistawasis.

Lois Powrie

Dear friends,



My parents celebrated their 50th wedding anniversary on October 3rd and I was able to make it to Vancouver just in time for the reception being held at their church. . . . I am going to spend some time at the offices of the Presbyterian Church in Canada. . . . Then I shall travel on to Montreal to meet with the Rev. Ray Drennan and his wife Ann Vickers who have been appointed as PCC missionaries to serve with the Presbyterian Church of Mauritius in our northern parishes. Ray and Ann hope to come to Mauritius in March or April 1986. After seeing them I fly up to Jonquiere in northern Quebec where a Presbyterian Church (USA) couple, Joe and Becky Carle, are doing French language studies while their three children attend the local schools and learn French by the direct method.

The Seven-Year Development Programme has been in the process of formulation within our Church for some time. It is defined as a strategy for ministry, outreach, growth and service and a plan for training, building and developing resources to help guide the PCM into the 1990's.

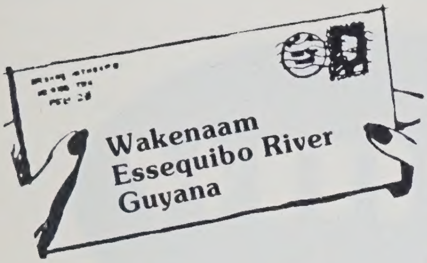
In September 1983, David White, 29 years old and an active lay preacher and church leader, went to Montpellier in France with his wife, Francoise, and their baby son to begin studies leading to a degree in theology and the realization of a long-cherished dream of becoming an ordained minister in the PCM. David's studies have progressed extremely well.

In March 1985, Miss Alice Derblay retired after a 34-year career as a primary school teacher and inspectress in response to the Church's request that she become our full-time Christian Education Worker. Alice is a widely-respected elder, already a key person in Sunday School work, and a leading figure in the field of religious drama in Mauritius. In September she began a one-year Church and Community course at St. Colm's College in Edinburgh and the whole Church is eagerly looking forward to her return next year.

Neither of these or the other training programmes which are planned or underway would be possible, of course, without financial support. The White's overseas expenses are being met by a scholarship jointly funded by the Presbyterian Church (USA) and the Presbyterian Church in Canada. Alice Derblay's studies are being financed by the Church of Scotland, the PCC/PCUSA and by Alice herself. Leadership development is a slow and expensive process and we are deeply grateful to those who so faithfully and generously support us through their prayer and their giving to the mission work of the Church.

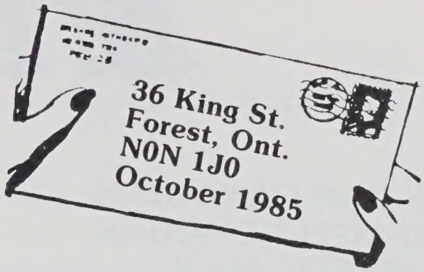
With our warmest good wishes for 1986!

Love and blessings.
Brian, Liz, Alison and
Jonathan Crosby.



Athalee Read, retired in Brockville, Ontario passed on this word of appreciation to Canadian Presbyterians. It was included in a letter she received from Iris Jagroop: "I think that the Canadians are really godsend people, to we Presbyterians in Guyana. We owe you all so much, first to let us know, Jesus our Lord and Saviour, and to be with us in this Centennial year.

May the good Lord continue to shower his greatest blessings on all Canadians especially the missionaries that have served us in Guyana."


36 King St.
Forest, Ont.
N0N 1J0
October 1985

Here is a short update on what we've been up to since we arrived back in Canada Feb. 15, 1985. We began deputation for our church on March 4, 1985 through to June 15, 1985 . . . a wonderful three months meeting many WMS groups, as well as others who have been praying for us while we were in Malawi. We were thrilled to see many people interested in the work of mission overseas. While on deputation, Bill found a job in Forest, Ontario beginning June 24, 1985. After deputation, we moved to Forest. I had applied to the Faculty of Education at the University of Western Ontario to get my teaching degree and found out that I was on the waiting list and should take some courses to upgrade my degree so I took a summer course in London at the University. At present I am still doing some courses as I was not accepted for this year.

We have been very aware of God's blessing on us. He has provided us with a comfortable, cozy home. He has given us many rich memories of our time on deputation where we met some precious people. He has given us a vision for our church, The Presbyterian Church in Canada, and all that God can do through His people in our church as well as in other churches around the world.

Back in Malawi, life goes on. We hear from some of our friends there and find that there are still great needs there. Some are as follows:

1) the need for more doctors. There is still only 1 doctor for 3 hospitals.
2) the need to pray for the Malawians as they seek to grow.

The Bible study we started now has no place to meet. Please pray that God will provide them with a place big enough to meet and have their Bible study.

We thank you again for your support while we were in Africa. I also enjoyed meeting many of you at WMS Council in Toronto in May.

May God bless you all richly.

Sincerely in Christ,
Betsy and Bill Kennedy

NEWS

PLANS FOR CANADIAN INTERFAITH NETWORK CUT DRASTICALLY

TORONTO — Plans for a Canadian Interfaith Network have been drastically scaled down in order to get the religious TV project on the air by the end of 1987. CIN is a consortium of 15 Christian denominations and other faith groups. CIN now says that requirements of raising money and developing programs made it necessary to abandon plans to start a seven-day-a-week, 24-hour-a-day service. The plan now is for initial service of one-day-a-week or two-or-three hours a day. — EPS

NAUDE, BOESAK, WINNIE MANDELA SHARE AWARD

WASHINGTON — Three leading opponents of the South African system of race separation with white supremacy (apartheid) are to receive (20 November) this year's Robert F. Kennedy Human Rights Award, from the Robert F. Kennedy Memorial Foundation, here. The three are Winnie Mandela, wife of black leader Nelson Mandela, jailed since 1964; Allan Boesak, president of the World Alliance of Reformed Churches; and Beyers C. F. Naude, general secretary of the South African Council of Churches. — EPS

AUSTRALIAN ANGLICANS GET FIRST ABORIGINAL BISHOP

TOWNSVILLE (Australia) — Australian Anglicans have their first aboriginal bishop. Arthur Malcolm was consecrated here (12 October) by bishops from Australia and the Pacific. — EPS

LESOTHO CHURCH LEADER WARNS ON DEATH THREATS

NAIROBI — Ben Masilo, vice-president of the Lesotho Evangelical Church, but now taking refuge in Kenya, where he is a member of the staff of the All Africa Conference of Churches, is circulating a list of 15 Lesotho Christians (Evangelical, Roman Catholic, Anglican, Seventh-day Adventist) who have "received death letters from the much feared death squads in Lesotho". He is urging protest to the Lesotho government. — *EPS*

wms highlights

SYNODICAL NEWS

Alberta

The semi-annual meeting of the Alberta Synodical was held October 19th, 1985, at Camp Kannawin, Sylvan Lake, Alberta. After morning devotions by members of the Edmonton Presbyterial and reports from the various secretaries and the Presbyterial presidents, a tree planting ceremony recognizing the International Year of Youth took place on the front lawn of the Ruby Walker Centre.

The historian's review of "Moments in History" featured the 100th Anniversary celebrations of St. Andrew's, Lethbridge; and the recent burning of Knox Presbyterian Church, Calgary.

The delegates to Council gave excellent summaries of the highlights of the meetings and some very useful information for our Synodical.

Everyone is reminded to mark their calendar for "Rainbow '86", the Western women's conference to be held June 27-29 at Olds, Alberta.

PRESBYTERIAL NEWS

Vancouver Island

Vancouver Island Presbyterial Fall Rally was held in St. Andrew's Church, Nanaimo — theme "God's Call . . . Our Response".

Women attended from Victoria, Port Alberni, Campbell River and Nanaimo and were welcomed by the president, Mrs. Madge MacLeod of Port Alberni.

Special guests were Joy Randall, who told of her work in Taiwan and May Nutt, Executive Secretary WMS (W.D.) who spoke on the importance of the local WMS groups. Ivy Howard, A.E.C. spoke on the specific task God calls everyone to do. Mrs. Hazel Smith, president of B. C. Synodical, brought greetings.

Information about the mission study "Native Peoples of North America" was given by Miss Sheila Robertson.

Stratford-Huron Fall Conference

The Fall Conference of Stratford-Huron Presbyterial was held in Knox Church, Cranbrook, Ontario on September 25th. The meeting was convened by the president Mrs. C. Edward. Mrs. Y. Graf and Mrs. D. Paradecht from Mitchell conducted the devotions. Members were welcomed to Cranbrook by Mrs. Leslie Knight. A duet was sung by Olly Ward and Marilyn Brown from Monkton. The presentation of material for the 1985-86 study was made by Mrs. D. McTavish, Mrs. Murray McTavish and Mrs. Sam Young. The Mitchell women closed this session with the reading of Psalm 8 and prayer.

The evening session convened with a hymn-sing led by Mrs. Harvey of North Mornington. Mrs. R. McCall presided. Devotions were led by Mrs. M. Allen and Mrs. M. Harvey. The Rev. Donald McInnis, minister of Cranbrook and Monkton brought greetings from the church. Angela Ward from Monkton sang a lovely solo. The guest speaker was Carleen Elliott, a Native worker with White Owl Native Community Centre, Kitchener-Waterloo.

Ottawa

St. Andrew's WMS hosted the Fall Rally of Ottawa Presbyterial on September 30. Presbyterial President, Sylvia Brown, welcomed the members.

A hymn-sing was led by Mary MacKenzie, and a short business period followed including a report regarding the CGIT celebrations.

Study materials were introduced by Ruth Davidson, Margaret Boyd and Grace Hood who also had a display of vegetables grown by Huron Indians before the Europeans arrived. The filmstrip, "Sharing the Journey" was shown.

Joan Sampson closed the Rally with a worship service from Council.

Sarnia

The Fall Rally of Sarnia Presbyterial was held at St. Andrew's Church, Strathroy on October 22, 1985. We were welcomed by the Rev. Deane Cassidy, minister of the host church. Following a bountiful potluck supper, a lively sing-song was led by Mr. Cassidy. President, Mrs. Margaret Lester of Forest, presided over the remaining program.

Dorothy Allan, Sarnia and Mae Gillatly, Wyoming, presented a skit called 'How to live on $100 a year'. At the opening Mae thought she had an impossible task in making ends meet. By the time Dorothy explained her $100 per year plan which moved Mae from her home into her garage; forced her to give up all conveniences and live on a diet of rice, beans, flour, sugar and salt, Mae decided her life was pretty good after all. The skit concluded on a serious note when we were told that one-half of the world's population does exist on $100 a year. If every family would give $100, the hungry of the world could be fed.

Dr. William and Mrs. Betsy Kennedy showed slides and told of their experiences in Malawi. Inspirational closing devotions were led by Lynne Longmuir, A.E.C.

Westminster, B.C.

The Fall Rally of Westminster Presbyterial was held in the new church at Haney, B.C., with the president, Mrs. Gladys Hepburn, presiding over the day's programme. The theme, from John 10:10 was "Come Alive". This consisted of three topics: *In Spirit, In Mission* and *In Knowledge*. Each topic was dealt with separately, in small groups and with everyone participating in a quiz and puzzle game about our missionaries.

The Rev. Rex Krepps, minister of the Haney Church gave the well attended rally a warm welcome before giving a meaningful devotional service on the theme of "Come Alive". Everyone enjoyed a beautiful solo by Mrs. Joyce Ungara.

The "Mission" time dealt with many aspects of the church's outreach to Native people i.e. what we are doing and what more we can do — particularly in B.C.

The "Knowledge" time proved to be not only fun but imaginative and knowledgeable — we learned about our missionaries — who they are, where they are, and how they are spreading the Good News of Jesus Christ.

Brandon

The Brandon Presbyterial Rally was held in St. Andrew's Church, Brandon on October 2, 1985. Mrs. J. Thomas, acting as President in the absence of Miss Brydges (who is in hospital), welcomed all. The Rev. V. Cottril of St. Andrew's took charge of the opening devotions.

The Treasurer's report was given by Mrs. J. Thomson and the report of Camp Jubilee summer camp was given by the Rev. L. Berdan.

The Rev. J. Neilson, Superintendent of Missions, spoke on work with Native peoples in Canada. The Rev. Christine Vieira of Whitewood, Saskatchewan, gave an illustrated talk on the work in the various countries she had visited in Central America last summer.

Hamilton

The Annual Fall Rally of the Hamilton Presbyterial was held in the newly constructed Chedoke Presbyterian Church in Hamilton on Saturday, October 5th, 1985. The President, Mrs. Helen Billiald who constituted the meeting following registration and coffee, ended with a poem "Reaching Out to God's Creation", especially written for this occasion by Mrs. Eva Edington. Mrs. Kay Graham welcomed the women of the Presbyterial to Chedoke Church. Morning Worship was taken by the Caledonia Salem Cottage Auxiliary. Guest speaker was Gloria Wasacase, Social Councillor for Indian Affairs, presently with the Six Nations Reserve, near Brantford.

The Presbyterial surprised and honoured their dedicated treasurer, Mrs. Jean Blakemen, with an Honorary Life Membership Certificate and pin.

The afternoon was spent in an "Introduction to the Study" with "Educational Endeavours", chaired by Miss Evelyn Murdoch and Mrs. Helen Sinclair. Closing worship was taken by the Grimsby women.

LOCAL GROUP EVENTS

Goderich, Ontario

The service at Knox Church, Goderich on September 22nd was devoted to "Missions" with the WMS Afternoon Auxiliary and the Arthur Circle in charge.

Mrs. Ethel McAllister, president of the WMS conducted the service assisted by Jean Croft, Edna Pollock, Joyce Garrick, Carol Egener, Joyce Thorne, Mary Henderson, Lee McCallum and Audrey Royal. Laurine Madge was soloist.

Mrs. Eileen Parish, past president of Council Executive, was the guest speaker. Her topic was "Looking Ahead".

The flowers on the Communion Table were in loving memory of all former devoted members.

Gravenhurst 50th Anniversary

A very special occasion took place on October 16, 1985 at Gravenhurst Church. The WMS celebrated their 50th Anniversary since the reorganization of the group in 1935 at the summer home of Mrs. William Storrie, following a period of inactivity.

This important event was marked by a special meeting with friends from Port Carling and Bracebridge. Guest speaker was Mrs. Charlotte Duke from Port Carling, and special violin music was provided by Mrs. Norma Brownlee before and during the meeting. A beautiful anniversary cake, which graced the tea table, was enjoyed by all.

Waterloo, Ontario

As the United Nations Decade for Women drew to a close, the women of Knox Presbyterian Church of Waterloo staged a public program on October 2 centred on hope. Publicity chairman Molly Playford said women of all denominations, ages and background were invited to attend "in the hope that in these troubled times we will unite".

Anna Jones co-ordinated program segments which included women surviving, working toward self-reliance, enhancement of spirit through music, and practical ways of supporting one another.

Dorothy Henderson, Knox's Christian Education Director, and Marion Given demonstrated weaving grapevine wreaths while telling about the work of Methodist deaconess Sister Julia who helps single mothers in Kingston, Jamaica, become skilled weavers and self-supporting.

Jean Shantz and Bette Moore displayed the exquisite needlework marketed through churches by the Pakistan Self-Help Project; and Lois Powrie of Toronto, who is in charge of children and youth programs for the Presbyterian Church in Canada, presented new, spirit-lifting songs for women.

In a segment of the kind of support needed by women, Mary Maw, formerly in the social service field, and Barbara McLean, who attended the world conference for women in Nairobi in July, were joined by Brother John, a Roman Catholic priest who is administrator of a non-denominational school and holiday camp for underprivileged children in Zimbabwe.

Free-will offerings went to Brother John's school, Sister Julia's work in Jamaica, and Presbyterian programs for children and youth. A brief service of thanksgiving was conducted by Lorraine Peters.

Stayner, Ontario

On Sunday evening, September 22, the WMS of Jubilee Church, Stayner enjoyed an evening of music by the choir of the Yum Kwang Korean Presbyterian Church of Toronto. This was a fitting climax for the 1984-85 Mission Study of Korea. The evening was planned by Mrs. Maureen Allen. Choir members looked lovely in their colorful Korean costumes. The music was divided into Folk Songs, Lyric Songs, music from the West, several selections by a male quartet, then music of Korea.

Michelle Hong, a 12-year-old girl, displayed exceptional talent as she opened the concert with a piano solo.

Preceding the service, the WMS hosted a dinner for the choir members and had an opportunity to meet the Rev. Paul Kim, music director Mrs. Moon Ai Sook Yoon (Choi) and the choir members.

After the musical presentation, further fellowship was enjoyed over a cup of tea. Joining the group for the Social Hour were Mrs. Clare Ellis, President of Council Executive and her husband Ken.

Owen Sound

Mrs. Clare Ellis, President of Council Executive, received an honorary life membership at the fall thank-offering held at St. Andrew's, Owen Sound. Miss Anne Wilton, on behalf of the afternoon group, presented the certificate and Mrs. Allan Shier, a charter member of the evening group presented the pin. Mrs. Ellis, completely taken by surprise, thanked the group for this honour from her "home" church.

In keeping with the study for this year, Miss Kateri Damm, a third year student at York University, spoke on "Native Women's Rights". Her sister

Joanna was guest soloist.

Following the message three generations of Kateri's family, including herself, her sister, mother and grandmother, Mrs. Joe Akiwenzie, Cape Croker, answered questions from the floor.

Mrs. Fred Moyer, President of the evening group chaired the meeting, assisted by Mrs. Clair Gray and Mrs. Fred Miller.

Aurora, Ontario

On Sunday, September 15th at St. Andrew's Church, Aurora, a special service was held to celebrate 100 years since the first Missionary Society was organized in the congregation. Mary (Baldwin) Bell, who read one of the lessons, is the granddaughter of one of the charter members and the daughter of a member who died last year.

The sermon time was divided among four speakers. Mary Peckover gave a brief history of the WMS (W.D.); Leva Lawaska, a relative of the founding member gave a history of the WMS at St. Andrew's and Dorothy Ruddell of Thornhill, representing the Presbyterial, turned our thoughts to "Hopes for the Future". Dr. Alex MacDonald concluded this part of the service by drawing together the comments of the other speakers and pointing us to build on the past as we go ahead into the second 100 years.

At the reception following, a large decorated cake was cut by Mildred Weir, a member of the group and a former missionary in Taiwan.

Laura Cronsberry, archivist for the congregation, had an interesting display of pictures, minute books, news clippings, etc. Mr. Gary Sorbara (North York M.P.P.) presented a plaque from the Ontario Government. This was received by Helen Dawn, president, and Leva Lawaska.

Forward Undaunted

1. We rejoice in celebration
Of this glad centennial year,
Which we hail with adoration
To the God whom we revere.
Going forward, faith undaunted,
Trusting God as Lord and Guide,
Let us not by doubts be haunted,
But in confidence abide.

2. With much prayer and Godly vision
Missionary groups were planned;
Inspiration marked decision
When each summit height was scanned.
Constancy for Christ ne'er wavered
As He led them in the way—
Chosen women, highly favoured—
To this consecrated day.

3. In fulfilling His great purpose
Let us all their deeds acclaim;
Guided and devoted service
In His church glows like a flame
Of such wondrous expectation
For all nations, races, creeds
Who embrace His great salvation,
Following Him where'er He leads.

4. Many saints secure in glory
Now are resting in His love;
Theirs is an amazing story
Crowned with bliss from heaven above
God rewards the faithful, caring—
Partners with Him in this life—
Humbly serving, living, sharing,
Witnessing mid human strife.

5. Hear us as we pray for all those
Who serve You in many lands;
Grant them, Lord, with joys and sorrows
Grace to meet all life's demands.
Then anew with dedication
We advance to seek Your will
Clothed in Christ's emancipation,
Nobler service to fulfill. Amen

Anna M. Kennedy

This Centennial Hymn, sung to the tune of "Glorious things of Thee are spoken" (Tune Austria - 297), was composed by Mrs. Kennedy for the 100th Anniversary of Brockville Presbyterial, 1885-1985. Groups will find it useful in their own celebrations.

historia

In 1885, Mrs. Nancy Ferguson walked from her home near King City, Ontario to Aurora, probably some 6 or 7 miles via the railroad tracks, to help organize the WMS at St. Andrew's, Aurora. Picture her in long dress, high laced boots, hat and gloves, walking the tracks.

There is a record of combined bales being sent in 1889 from Aurora and nearby Eversley groups to the Indian reserve at Mistawasis. To provide material for the bale $5.00 was collected to purchase, among other things, 10 yards of flannel at 15¢ per yard.

In 1931, a Young Women's Missionary Society was also organized which later became the Evening Auxiliary. A member of this group, Helen Patterson was designated as a deaconess to work at Birtle Residential School, Manitoba but unfortunately developed T.B. and died in 1941.

The Afternoon and Evening Auxiliaries joined in 1966.

St. Andrew's WMS celebrated its 100th Anniversary in September 1985.

Leva Lewaska,
descendant of the founder,
Nancy Ferguson.

World Day of Prayer
March 7, 1986
"Choose Life in its Fullness"

On March 7, Church Women of Canada will join with Christian women throughout the world to observe the 99th World Day of Prayer.

Written this year by the women of Australia, the topic for the service is "Choose Life in its Fullness." This is a time when the burning issue of *peace with justice* is confronted with problems such as famine and hunger, racism and torture, military aggression and terrorism. The service raises social and ethical questions about current issues such as genetic engineering, unemployment and poverty, child neglect and the boredom of affluence.

The World Day of Prayer is sponsored in Canada by the Women's Inter-Church Council of Canada (WICC) which represents eleven of the major denominations in Canada. WICC works in conjunction with the International World Day of Prayer Committee which is made up of representatives from 170 countries.

The offerings from the services are applied to the cost of printing with the surplus being used to help carry on the work of WICC. As well, last year, grants to the amount of $13,000 were applied to women's projects in the Third World and $7,000 to women's projects in Canada and the Canadian Bible Society.

For materials, write or phone:
Women's Inter-Church Council
of Canada,
77 Charles Street West,
Toronto, Ontario M5S 1K5
(416) 922-6177

Ten Days for World Development
January 31 - February 10

We all watched, horrified, as TV brought into our homes images of the African famine — weakened, emaciated children; desperate parents; a barren, dusty land. The African famine crisis stirred the world, and created an unprecedented response from Canadians, not just in money, but in eagerness to understand how the famine happened and how another one could be prevented. The response graphically stated our feelings — *it is not right that people are hungry*. Among all human rights, surely the right to food, the right not to starve, must be paramount.

The Ten Days for World Development program (January 31 - February 10, 1986) with its theme, "Why are People Hungry?" will enable us to move beyond a focus on the "victims" to help us understand why people are hungry in the first place. It will guide us in a study of local, national and international forces which block people's access to food.

The "Ten Days" visitors program will make it possible to meet people from areas affected by hunger. They will describe how they have addressed hunger in their countries.

The "Ten Days" program should also equip us to press for effective Canadian policies to address the underlying causes of hunger in our world.

Resource materials can be ordered and information on the visitors' program can be obtained from the national office of: **Ten Days for World Development, Room 203, 85 St. Clair Ave. East, Toronto, Ontario M4T 1M8, phone (416) 922-0591.**

"Ten Days" is an inter-church development education/action program sponsored by the relief and development agencies of the Anglican, Roman Catholic, Lutheran Presbyterian and United Churches in Canada. It is an *issue raising* program, not a fund-raising program.

In Remembrance

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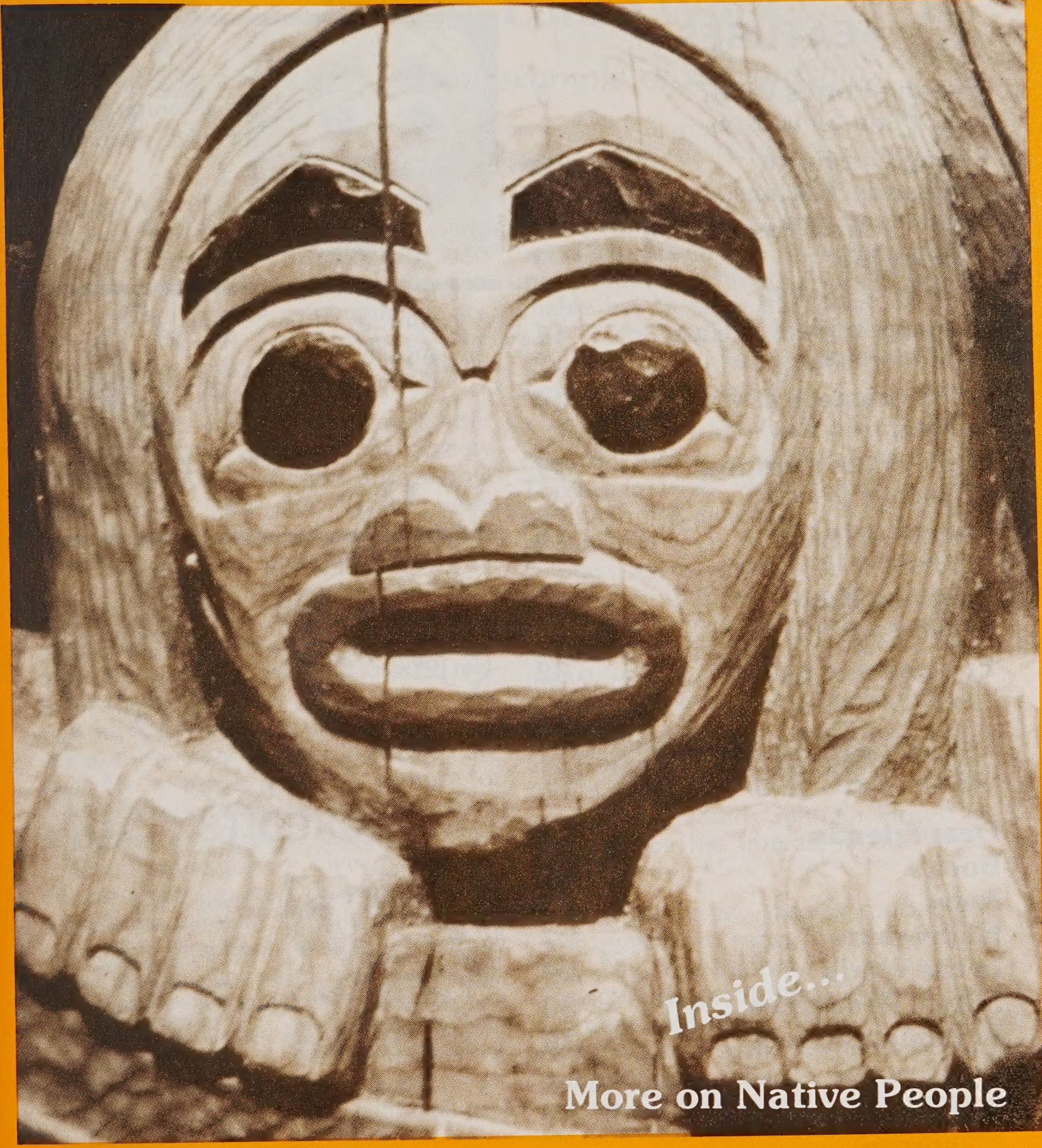


Inside...

More on Native People

February 1986

GLAD TIDINGS

Volume 62 No. 2 **GLAD TIDINGS** February 1986

FEATURES

"For the Lord's Work" 3
by L. June Stevenson

Living Our Faith 5
by Gordon Williams

"The Church has done a lousy job" 9
by Murray Garvin

Sharing in Health Care 11
by Marjorie Ross

WMS (Eastern Division) – 4 14
by Anna MacKay

Look to the Rainbow 17
by Joanne Watson

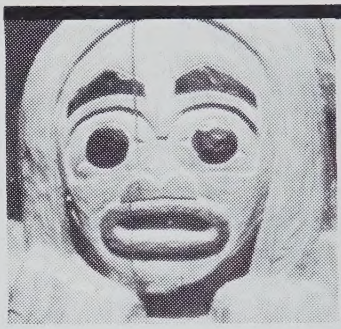
Investing in Life 18
by Heather Johnston

Lebanon Now 20
by Ghassan Rubeiz

Fantasies – a poem 32
by Katherine L. Graham

REGULARS

Dear Friends 21
Books 24
News 25
Highlights 27
In the World 29
Films/Resources 30
In Remembrance 30



Is the Church listening to Native people?

5

On the spot in Kenya

11

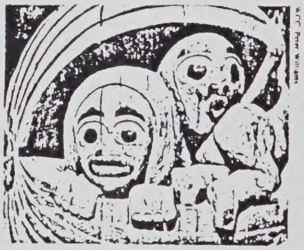
HEALTH FOR THE FAMILY

Crest of Chogoria Hospital

Don't miss this event!

17

CREDITS



Cover: Totem Pole— Vancouver 1983—photo by Peter Williams, WCC. The carving near the pole's base represents the emergence on earth of humankind.

L. JUNE STEVENSON
EDITOR

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Treasure Talent Time

For the Lord's Work

— *a personal example of stewardship*

by L. June Stevenson

Once in a while a story comes along that illustrates the love of Christ working through his people. The story of Aileen Wagar is a case in point. Aileen, though unknown to most of us personally, has been a faithful supporter of the Women's Missionary Society for many years.

Every month or so, an airmail letter stamped Ottawa arrives at the Society office. Inside is a cheque and a note from Aileen "for the Lord's work through the WMS". Aileen's contributions have been gratefully acknowledged with a brief note of appreciation and a tax receipt—that is until about two years ago when Morrie McNicoll took over the work of Assistant to the Treasurer for the Society.

Adding a few chatty words about herself and the Society, Morrie opened the way for a more personal glimpse of Aileen Wagar, a woman who was born in Oshawa on April 6, 1923.

The third oldest of eleven children, Aileen grew up in Cornwall, Ontario where she went to school. Following a year of high school, which Aileen says she "didn't like very much", Aileen began work at Courtauld's Manufacturing plant. During the six years she worked there, Aileen put herself through Commercial College and at 19 years of age went to work with National Defense from 1943 until 1948.

It was in 1943 that Aileen's father William Robert died, leaving her mother Ellen Wagar with six youngsters under 12. The family moved to Parham, Ontario where Aileen's mother was the organist in the church for 35 years and served the Lord faithfully in many avenues of life. Aileen says, "I praise God for the wisdom and insight he gave her to enable her to bring the family up and keep them closely knit. Mother died in 1981 leaving her family with a legacy of wonderful memories."

No doubt her mother's great faith influenced Aileen, who found herself in Toronto in 1948, working with the Department of Agriculture for 5 years, followed by 5 years with Ontario Hydro. During these latter years Aileen became a member of Knox Church, Spadina, where she learned the value of studying the Bible. "Although I never doubted the Word of God and believed implicitly that Jesus was my Saviour, I had never committed my life to Him. This I did in 1951 and there was no turning back," Aileen wrote in a letter to Morrie. Aileen joined the Mildred Gehman Group at Knox where her interest in the WMS began.

God has used Aileen's special gifts and qualities to serve him in a unique way. "In 1958 the Lord led me into the Foreign Service of the Canadian Government. My first posting was Hong Kong where I spent two tours of duty comprising 7 years. I attended Emmanuel Church, taught Sunday School the first term and was Superintendent and teacher the second term. What a privilege it was to work with the Chinese young people," Aileen says. "God has given me the gift of hospitality and it wasn't long before my home was their home. We shared many problems, laughed and cried together and trusted the Lord to solve everything because nothing was too hard for him."

From Hong Kong, the Lord took Aileen to London, England for two years where she was able to spend time studying the Word, renewing herself for further service.

Moscow was next—an interesting but somewhat confining experience. Aileen joined in services held at the American Residence, the American Embassy, and took part in Bible studies held at the Air Commodore's home on Sunday evenings.

From Moscow Aileen went to Washington where she worshipped at First Church of Christ and taught Sunday School. You can hear the laughter in her voice as she writes, "I believe there were two couples younger than me, and they were in their 50's!"

Next came a posting to the Philippines where Aileen again became involved with a Singles group ranging from 19 to 45 years of age and approximately 60 in number.

"We have held retreats and have a regular dinner and prayer meeting on the last Friday of each month. The next day, we visit Tala Leprosarium where we have been allocated the ward with ladies who have been there a long time and seemingly without family. The Lord has opened up their hearts to his word and it is a thrill to see them waiting for us.

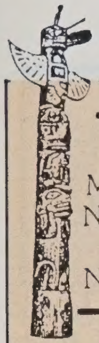
"The Singles were fearful at first, but in two years they have learned to touch these ladies, even hug them—they frequently ask why we are not afraid of them, and we explain God's love makes it possible and he takes the fear away." Aileen has enjoyed her Singles group immensely and will miss them for she accepted a return posting to Moscow in the fall of 1985. "They call me 'Mom' " she wrote, "I never know when they will come to visit or phone for prayer—even at 6 a.m. they call and I hear a voice saying, 'Mum, pray with me NOW!' Such a privilege the Lord has given me!"

Aileen, upper right, and Singles visit Tala Leprosarium.

Aileen's joy in life shines in everything she does. Having always wanted to play the piano, she bought one a year ago and spends much time practising. "I like to swim," she says, "cook, embroider, and golf. I usually golf twice a week at 6 a.m.—a good way to begin the day before going to work. I live a very full life and can only praise the Lord for his leading in my life, and for the teaching of the Holy Spirit who has opened my eyes to the wonderful life I have in Christ my Saviour. Who wouldn't belong to him!"

We wish Aileen more joy in her posting to Moscow as Head of Registry and pray with her that "there will be opportunities to reach Russian folk for the Lord". Her contributions to the Society are not only appreciated but have been used in many ways over the years.

"Any contribution I can make to the Lord's work is small compared to the countless blessings I have received from his loving hands," Aileen says. Thank God for all those who have heard his word and responded as they are able.



1985-86
Mission Study
Native Peoples
of
North America

Living Our Faith

A Native Presbyterian minister challenges the Church to take a serious look at how it lives its faith – especially in relation to Native Ministry. Are we really hearing what Native people are saying?

by Gordon Williams

We all prefer to take the path of least resistance. Acceptance for what we are instead of what appears to be the general norm often dictates the end result. I must confess that I was no different than anyone else in pursuing the easy way to acceptability. I convinced myself early in life that to walk through life with a common bond with others who shared the Christian faith would provide me with a sense of belonging as I began my journey away from the sheltered environment of the reservation. The common faith would be the catalyst that would make my pathway to acceptability a rewarding and wonderful experience.

I remember so well the happy years on the reservation when attending church services was a special time — a time when old and young shared a faith that was vibrant and alive. You had to arrive at the church early to get a seat and it was more honourable to sit closer to the front of the church. Many stood throughout the service or listened and participated from outside open windows. The minister kept everyone spellbound for more than an hour. He did everything! He led the people in prayer. He played the old pump organ. He sang and preached with great authority. I fantasized that I would be just like him someday! That someday seemed so remote and utterly impossible at the time. However, the seed was planted and I was convinced beyond a shadow of a doubt that my purpose in life was determined in spite of my own doubts and limited abilities.

Years later I left the reserve in pursuit of a higher education. I had many anxious moments prior to my leaving and my family was concerned about my well being. It was not easy. Those first weeks of separation were filled with anxiety and uncertainty. Time and time again I dug deep into the very fibre of my being to reassure myself that I was, in fact, doing God's will instead of my own.

All of us need to live our faith one day at a time . . .

Like beacons in the night that guide ships to harbour, Martin and Kay Rusaw came into my life. The late Martin Rusaw was the principal of the Birtle Indian Residential School and his wife, the matron. Working together, they encouraged a cadre of students like myself to attain higher goals in the academic community as well as other fields of endeavour. The Rusaws became my parents away from home and provided me with the much needed support to continue my education. God in His infinite wisdom and love for even the least of us once again proved who was in control. They were his vehicles and He could not have chosen better messengers. I must say, "Thank you Mom — and I hope Dad is listening as well."

When I finished high school at Birtle, I went on to Brandon College and Presbyterian College where I achieved my B.A. and B.D. respectively. Throughout all those years the Rusaws remained only a phone call away. My successes can be attributed to them for never wavering in their trust in me.

To have that support was very encouraging and much needed when all seemed lost. I recalled instances when spending hours learning Hebrew and Greek appeared to be irrelevant and time consuming. Yet, I realized that it was important for me to achieve all of the academic requirements to be accepted as a competent ordained minister of Christ's Kingdom on earth. I did not want to believe at that time or ever, that I would be judged otherwise.

My ministry to congregations large or small, has been gratifying. I have fond memories of every congregation I had the privilege of serving. I will continue to provide congregations with my services when asked because my commitment to the ministry has not changed in any substantive way. I still consider each service a challenge and the congregations a real source of inspiration.

I did experience other difficulties which are hard to explain in a graphic manner. I often felt that I was one step removed from the acceptable mold of the Presbyterian ministry. I do not know if my feelings can be attributed to accident or design. A few examples support my observations of that acceptability. First I served for a brief period in Taiwan but when I returned home I was advised to talk only about Native people. Even after my short term in Taiwan, I experienced a real fellowship with the other missionaries there. I admired their abilities and commitment and how they worked so intimately with the various groups of Taiwanese. Yet, I had a story to tell that was never heard.

Secondly, I served in a Presbytery for three years and was often told how my colleagues were over-worked with committee responsibilities. I never had the opportunity to really serve on a committee in Presbytery or at the Synod level. This made me question my academic qualifications on many occasions. I recall only too well one Presbytery meeting when an elder from one of the congregations questioned why my name did not appear on the rotation of teaching elders to attend General

Living our faith means we are good stewards of our time.

Assembly. Following a discussion I was finally added to the bottom of the list.

Thirdly, I often wonder why I have not been asked to be involved with the Church's response to the plight of Native People. For approximately twenty years, I have worked in some way with the Native movement. Since leaving the full time pastoral ministry in 1972, I have been involved with many new initiatives the Federal Government has proposed and implemented for Native people. I have travelled to almost every area of Canada from east to west and from north to south. There is much I can say about all of my experiences and the tremendous amount I have learned from the various Native cultural groups across our vast country.

If my story is not important, then the everyday story of Native people is also being ignored by the church as it pursues a higher plain of understanding.

Finally, I am informed that the Presbyterian Church is once again going to try to "study the Native People" this year. I hope that the study will be supplemented by real life experiences of Native people from all walks of life. It will take sound judgement and well informed leadership to choose the persons who will be asked to participate in the study. I wish all of you the very best and may God's blessing be upon you as you search for answers.

If we live our faith as we should, all of us believe that forgiveness is an integral part of what we do. We all depend on that aspect of our faith in spite of our shortcomings. I firmly believe that God in His wisdom has a task for me to do and that He will use me as He so desires. The task may not mean that I should spend the rest of my life in the full time ministry. The scope of the ministry is not confined to the pulpit. All of us need to live our faith one day at a time. Living it means that we are all good stewards of our time and our response to God in all situations in life. It is not easy to live our faith in that fashion. In fact, it is very challenging.

I have shared the good times and the bad times with Native people. I appreciate much better now the frustration they experience with foreign systems that have a direct impact on their daily lives. Decisions are often made that have little relevance to the actual conditions that must be addressed at the community level. I am afraid that our church can be numbered as one contributing member of the multitude of good will agencies that try to deal with a situation in isolation of reality.

We could take a self righteous approach to the whole subject and condemn the secular agencies for keeping the Native people dependent upon new initiatives to address an old problem. However, given the chance, Native people can and will emerge confident in what they can offer to all Canadians. Unfortunately, there has always been a need to preserve the unique philosophy of a particular denomination. In our efforts to maintain a philosophy we have lost the thrust of Christ's basic commission, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). If we returned to a basic understanding of our commission from Christ, the Native communities today would not be in the state they are in where the churches remain relatively empty and the people confused by the ever-present competition by various groups to capture their imagination.

I consider my ministry to be one that attempts to bridge the gap that exists between fact and fantasy. I will continue to work for and with the Native people to serve where I can. The real potential of the Native people has remained latent for almost a century because of misunderstanding and misrepresentation. In some small way I want to tap that latent energy and create an atmosphere in Canadian society that is receptive to the ever-changing role of Native peoples. The task may seem insurmountable but I know I am not alone.

The path before me may seem uncertain at times but I am not the Captain of this ship nor do I know where the voyage will end.

ANGLICAN-UNITED CHURCHES TAKE LEAD IN TRAINING FOR NATIVE MINISTRY.

A common interest in promoting leadership in Native ministries has brought together two church organizations and two theological schools.

The Anglican Church, Diocese of Caledonia, represented by the Venerable Ian MacKenzie; the British Columbia Conference of the United Church of Canada, represented by Mr. Alvin Dixon; the Vancouver School of Theology, represented by Dr. Terry Anderson; and Cook Christian Training School, represented by Dr. Cecil Corbett have joined forces to form the Native Ministries Consortium.

Experience has shown that most traditional theological education is not designed to accommodate the significant cultural differences encountered in the training of Native leaders.

However, the groups in the new consortium represent the institutional support and the educational and technical skills needed to provide specialized theological training for Native ministries.

Goals

Tentative plans of the N.M.C. include the following:

1. A survey of the present crisis in Native church leadership in British Columbia (perhaps nationally) and the resources available to meet this crisis,
2. an examination of theological courses offered in extension by Cook School and the Diocese of Caledonia to determine which could be accredited by V.S.T. for its degree programs,
3. an analysis of courses offered by V.S.T. to see which might be adapted to meet Native needs,
4. identification of additional extension courses that might be needed and the institution that will produce them,
5. the devising of a group and process for assisting and recommending Native persons for special theological training for both lay and ordained ministries, and
6. the location of funds for this specialized training.

Under Way

The Native Ministries Consortium, formed in the spring of 1985, held its first event in August. Two theological workshops were conducted at the Vancouver School of Theology. A larger training event is planned for the summer of 1986 on the Vancouver School of Theology campus.

"The Church has done a lousy job in producing native leaders."

by Murray Garvin

These words were spoken by a Metis resource person at the Inter-church Seminar for Leaders with Native People, held in Gimli, Manitoba, from September 9th to 12th. The theme of the Conference, the 15th to be held since inception in 1967, was "Leadership for Living". It asked the question: what kind of leadership do the native Canadians need in order to live effectively? In particular, what kind of leadership do native churches need?

About 70 persons gathered for this 4-day seminar, approximately 25% of them native or Metis. They represented 7 churches: Anglican, Christian Reformed, Lutheran, Mennonite, Presbyterian, Roman Catholic and United, all of which have an active participation in ministry to native Canadians. Some, including The Presbyterian Church, have been involved in this work for over 100 years. Others began more recently. But all of them are facing a crisis in leadership.

The Metis leader, desiring to stimulate discussion, offered the provocative statement quoted at the beginning of this article: "The Church has done a lousy job in producing native leaders." This statement was never challenged. In fact, in a concluding session, it was affirmed.

For our part, The Presbyterian Church, although involved in native ministry since 1862 does not have an ordained native minister serving the native congregations for which we have a continuing responsibility. We have some good native leaders, with natural gifts, whom we assist through participation in programmes such as elders' conferences and the Gimli Seminar. But we have no programme designed to prepare a native ministry, well equipped to meet the needs of their own people. We are still dependent upon non-native "missionaries" and a few lay leaders.

The Gimli Seminar is designed primarily to assist such missionaries in their work. To this end it focussed on several things. One was leadership itself. Brian Orvis, the Metis adult educator who made the statement quoted above, led two sessions on leadership. Participants had the experience of identifying and encouraging leadership skills in themselves and others.

There was also a report of a task force, set up at the previous Gimli Seminar, outlining objectives for an ecumenical programme for training a native ministry. Those proposals will be considered at a consultation of native church leaders in November, in the hope that from it may emerge a programme for training native Canadians for ministry to their people.

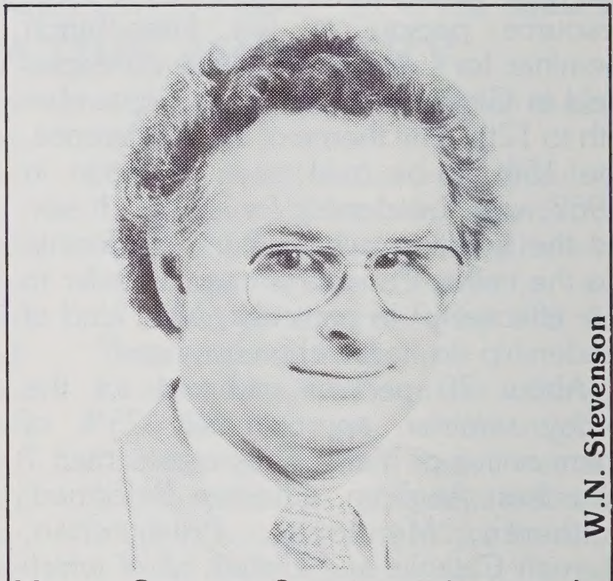
Story telling was a highlight of the seminar. In the sessions, and around the campfire Natives told the stories that are an integral part of their culture, explaining the symbolism and teaching the participants to hear the real meaning behind the stories.

Native spirituality, which is being revived on many reserves, was an important element in the conference. It was recognized that the relationship between native spirituality and the Christian Church varies greatly from reserve to reserve. In some cases the traditional Christian lifestyle is so strong that native expressions of spirituality are hardly noticeable. On other reserves, native spirituality is so actively practised that the Christian Church is not allowed to operate. In some cases both exist side by side, and some Christians have learned to give genuine expression of their faith and worship through traditional native practices.

"The beat of the drum is the beat of the conference" was written across the top of the programme for the seminar. And this was true. The drumbeat, which represents the heartbeat, was heard frequently throughout the conference, calling the participants to prayer, inviting them to dance, enabling those who were non-native to feel something of the native culture.

But perhaps the most significant and exciting aspect of the seminar is the fact that it is one of the few occasions where people directly involved in a specialized ministry, people from different ethnic backgrounds and several denominational affiliations, meet together to study, pray and prepare for ongoing service in the name of Christ.

Much has been accomplished through the past 15 seminars. Much can yet be done.


W.N. Stevenson

Murray Garvin is Secretary, Education for Mission, Board of World Mission.

**LOVE gives life,
Hate kills.
Hate empties,
Love fills.
Love beautifies,
Hate is infernal.
Hate self-destroys,
Love is eternal.**

HEALTH FOR
THE FAMILY

Crest of Chogoria Hospital

Sharing in Health Care

by Marjorie Ross

Kenya is one of the best-known, and most-visited, countries in Africa. To the tourist it offers mountainous scenery, lovely beaches, a pleasant climate and safaris to wild game parks. To international organizations it offers, in its capital, Nairobi, all the facilities required for conferences of 10,000 delegates.

I was fortunate to be part of the Canadian delegation to the U.N. Women's Conference in Nairobi in July, and I took the opportunity to visit several of the places where Canadian Presbyterians are assisting Kenyan Christians in caring ministries. One of these is the Presbyterian Hospital in Chogoria. I hope to describe the other Presbyterian Hospital — Kikuyu — where BWM volunteer, George Loom, is working, in a future Glad Tidings.

PCEA Chogoria Hospital

One of three district hospitals operated by the Presbyterian Church of East Africa (PCEA), Chogoria was established by Scottish missionaries in 1922, 140 miles north-east of Nairobi in the foothills of Mount Kenya. Its altitude of 5000 feet gives it a pleasant climate, even though it is almost directly on the equator.

The hospital's district covers two distinct areas. The higher area which has good soils and heavy rain, produces cash crops of tea and coffee as well as the crops of maize (corn) and beans which the people eat. The population is very dense — 800 people per square kilometre — and is growing at one of the fastest rates in the world (4% a year). The lower area, to the east of the hospital is semi-desert. The soil is poor, and there is little rainfall. The population here is much smaller, and there are frequent food shortages. This area suffered in the recent drought. Many children died here in 1984 despite intensive feeding programmes carried out by the hospital.

Fifteen years ago, Chogoria was a small and very simple mission hospital. Then, with the help of European church development agencies, it was completely rebuilt and enlarged. Today it has the reputation of being one of the best, if not *the* best, district hospitals in Kenya. In addition, it operates 30 clinics over a 25-mile radius. Its programme is moving towards community health, and the prevention, rather than the treatment, of illness. The hospital has an extensive programme of training doctors and nurses for government as well as church hospitals.

Chogoria's directors have been working towards providing a whole range of health care for the people in their district. In two areas, however, they felt their programme was increasingly inadequate. One was the care of eye disease, and the other was dental care. In each case, the hospital lacked the facilities to treat the patients referred to them through their community clinics. In order to build them, they called on friends in Canada at Presbyterian World Service and Development.

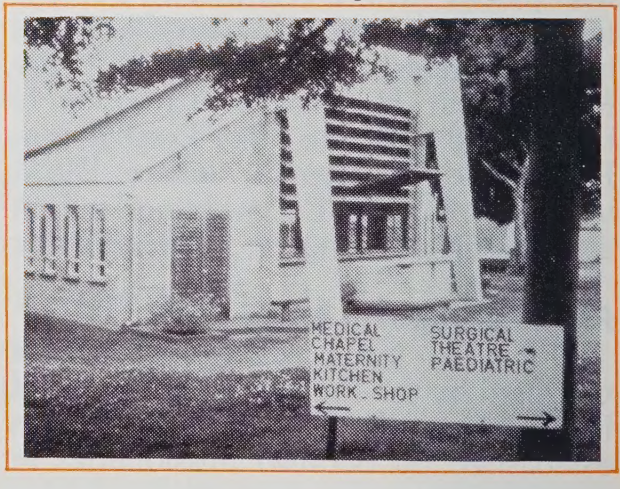
Eye disease

A recent survey in Kenya indicated that a large number of Kenyans go blind from entirely curable diseases like cataracts, trachoma and glaucoma. Chogoria Hospital's community clinics can do an adequate job of screening and diagnosing eye problems in its area population of 250,000. However, at present, as the hospital directors say, "We question the ethics of identifying a patient's eye problem and then referring her far afield for treatment, knowing that there is little chance of her reaching the overcrowded government hospitals which are a full day's journey away from most of the communities in our area". They experience considerable frustration knowing that people go blind because they cannot, or will not make the long journey out of the district for treatment.

Above: Outpatients at Chogoria

Centre: Scottish nurse with Kenyan doctors

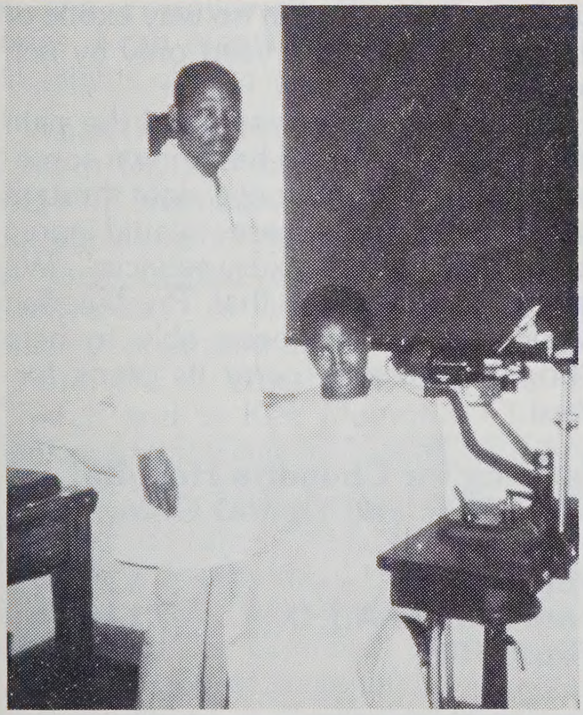
Below: Presbyterian Hospital Chogoria



Above: Patiently waiting!

– All photos by Marjorie Ross

Below: Chogoria's existing eye unit.



One of their staff is a qualified opthalmic technician, and they hope to recruit another staff member with similar qualifications. In addition, if they had a small opthalmic theatre, they could take full advantage of visits from eye surgeons from the U.S.A. and from Scotland, and the "Sight by Wings" surgeons who could visit on a regular basis. At present their only facility is a cramped consulting room which is too small for their staff and instruments, to say nothing of the 23 patients a day they are now seeing!

Dental problems

For many years we have assumed that dental decay and gum disease are problems of the Western World caused by our diet, and that they are one health problem that Africa does not have. The sad truth is that African diets are changing. The introduction of refined sugar, and particularly the soft drinks which are now sold everywhere, has led to widespread tooth decay. The World Health Organization (WHO) declared that in 1983 the developing world overtook the developed countries in the incidence of tooth decay.

The Chogoria Dental Unit conducted their own survey using the WHO guidelines, and found an alarming increase in dental problems. Children living near little village shops selling candy and soft drinks had decay in every tooth. Adults too are showing a marked increase in gum disease.

And yet, the dentist:population rate in rural Kenya is a staggering 15 dentists to 16 million people! For its 250,000 people, Chogoria offers one chair and one drill, both of which were just installed two years ago. Just as with eye disease, the community clinics can spot cases of dental problem, but there are far too many potential dental patients for the hospital to treat. In the meantime, field educators and volunteers at the clinics are being taught how to instruct children in basic dental hygiene, tooth brushing, etc. Until the dental unit at the hospital is expanded little can be done for those with problems except the old-time method of pulling out the affected teeth.

New facilities for the eye and dental units

The hospital submitted a modest proposal to Presbyterian World Service which calls for building an extension on their present outpatients' wing. This will include: two small dental surgeries, a lab for making dentures, a storeroom and a large waiting room, two small rooms for eye examinations, one of which would be equipped to permit eye surgery, a lab for making eyeglasses, and a waiting room. The total estimated cost is $80,000 Canadian.

Together with the Rev. Walter McLean (a member of the Federal Cabinet) and Barbara McLean, who is the clerk of Waterloo-Wellington Presbytery, I visited Chogoria Hospital on July 17. Very cordial staff members conducted us on a whirlwind tour, and I saw the existing eye and dental units. They are very much like a small, slightly old-fashioned dentist's or eye doctor's office in Canada, except that there were no nurses' offices, no receptionists or waiting room. Both rooms were in use, but I had come to the hospital with a very specific purpose — to take pictures for P.W.S. The matron swung open the doors and I jumped into the room, my camera to my eye, and went "click" like someone in a Woody Allen movie. I felt very obtrusive, and if I had been one of the patients, I would have been upset. However, they were very patient with me.

The staff I met — Kenyan, Scottish, and Dutch — were evidently dedicated and hardworking people, and there is no doubt that Chogoria is performing a great service of healing and preventitive care.

Dr. Scott Murray, medical director.

Dr. Scott Murray, the young Scottish missionary who is medical director of the hospital ended his application to P.W.S. with these words, "We believe that a large and genuine need exists for eye and dental services; we believe that they are entirely appropriate for our rural population and in no way exotic or luxury services to be used only by rich people".

Any of us who has suffered the pain of tooth-ache, or who has known someone who has lost their eye-sight through preventable eye disease, would agree that these are not "luxury services". We can all be thankful that Presbyterian World Service has been able to help Chogoria Hospital carry its plans forward.

Funding for Chogoria Hospital Opthalmic and Dental Units:

from P.W.S.	**$10,020**
from Alberta A.I.D.	**$10,020**
from CIDA	**$60,110**
	$80,150.

The Woman's Missionary Society Eastern Division

4. HIGHLIGHTS OF OUR HISTORY

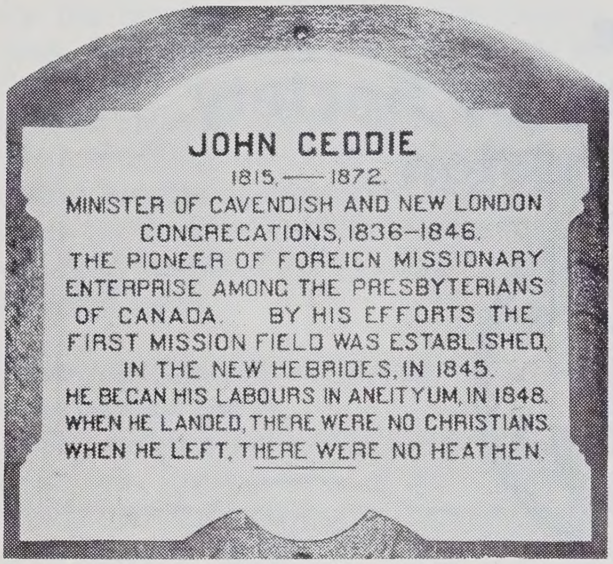
by Anna MacKay

To write of all the highlights of the WMS-ED would take many pages. Each year since 1875 something worthy of note has taken place and been recorded in *The Presbyterian Message* or histories. I can mention only a few of the Highlights of later years.

When the 99th Annual Meeting of the Eastern Division met in Charlottetown in 1975, members were very aware of our early beginnings in missionary work as they helped celebrate the 150th Anniversary of the first Missionary Society organized in Canada in Malpeque, P.E.I. Worship in the Geddie Church and in Keir Memorial Church challenged and inspired us all.

The 100th Anniversary of the WMS Eastern Division was held in St. Andrew's Presbyterian Church, New Glasgow, N.S. We visited Camp Geddie and the Log Church at Loch Broom — a replica of the first church building in Pictou County. A Centennial History of the WMS-Ed, compiled by Miss Margaret Sylvester, was on sale at this meeting. The History lists names of all our deaconesses and missionaries and describes our mission projects, at Home and Overseas.

Log Church at Loch Broom, N.S.



JOHN GEDDIE
1815. — 1872.
MINISTER OF CAVENDISH AND NEW LONDON
CONGREGATIONS, 1836–1846.
THE PIONEER OF FOREIGN MISSIONARY
ENTERPRISE AMONG THE PRESBYTERIANS
OF CANADA. BY HIS EFFORTS THE
FIRST MISSION FIELD WAS ESTABLISHED,
IN THE NEW HEBRIDES, IN 1845.
HE BEGAN HIS LABOURS IN ANEITYUM, IN 1848.
WHEN HE LANDED, THERE WERE NO CHRISTIANS.
WHEN HE LEFT, THERE WERE NO HEATHEN.

Geddie Plaque in Geddie Memorial Church, P.E.I.

We have maintained a deep interest in the Synod Camp, Camp Geddie, and the Synod deaconesses supported by the WMS-ED prior to 1972 were largely responsible for the direction and management of the Camp. I think particularly of Margaret MacDougall, who was followed by Christine Shaw and Jean Clark. This year we are contributing toward extensive renovations at the Camp.

Another special Home Project was the work done among Chinese residents by Miss Elsie Lee in 1965-67, on loan from the Western Division, visiting, distributing literature and holding classes.

Of the numerous Overseas projects I can mention only a few: the upkeep of the Isabel McConnell School of Nursing at Jobat Hospital, India; our support of Guyanese Deaconesses and study at Ewart College for two of them.

In 1979 Mrs. Priscilla Anderson represented us at the 70th Anniversary of the Korean Christian Church in Japan. The same year we undertook the publishing of "My Dear Redeemer's Praise", a biography of Dr. Luther Young, compiled by Rev. Robert K. Anderson.

In recent years WMS-ED presidents and mission secretaries have visited countries where we have had missionaries working. In 1962, the late Mrs. Charles MacDonald visited British Guiana, and in 1985 Miss Charlotte Brown and Mrs. James Cunningham represented us at the Centennial Celebrations of the Presbyterian Church in Guyana. In 1973, Mrs. Joan Posno was invited to India for the 75th Bhil Jubilee celebrations, and also visited Mary Nichol's work with the *WHO* in Patna. Mrs. Winnifred Bean visited India and Nepal in 1977. In 1982, Mrs. Edna Cameron, on a Far East Tour, attended the Diamond Jubilee of the WMA of the Presbyterian Church in Taiwan. The following year, Mrs. Ruth MacLean took part in the BWM-sponsored Caribbean Tour, from which developed our present Guyana Project.

With their motto, "The World for Christ", faithful members of the Woman's Missionary Society, Eastern Division, press on toward their goal.

Anna MacKay is Historical Secretary for the Eastern Division, responsible for the care of the WMS-ED Archives, located in the Burning Bush Museum, First Church, Pictou.

Look to the Rainbow

by Joanne Watson

God said to Noah, "When the rainbow appears in the clouds, I will see it and remember the everlasting covenant between me and all living beings on earth." Genesis 9:16 GNB

Would you like to peek through the curtain? Would you like a foretaste of Rainbow '86? Imagine the preparation for Friday evening when all arrive. A kaleidoscope of culture and history of the Presbyterian Church in the West! Banners, displays, balloons, period costumes, the reunion of old friends, the beginning delight of a new personality!!

Saturday evening, all will be rodeo cowtown folk as best western beef is barbecued. Cowboy hats, neckties and right proper boots will be donned. Vocal chords will be exercised in echoes of western greetings.

Add Sunday, the warmth of Christ's community — our concluding worship, bonding ceremonies, going forth in His name and the afterglow of a memorable weekend. *That's Rainbow '86!*

In the little agricultural town of Olds, Alberta, some 300 women will gather June 27-29, to celebrate, to learn, to be challenged, to be nourished. We pray that God will surely be in this place. Grisdale Hall will be the main residence, situated on the Campus of Olds College, and looking westward to the Rocky Mountains, only a one-hour drive north from Calgary.

We are thrilled to have the Rev. Charles Scott as our theme speaker. Known to many Albertans through his work with Varsity Acres Church, Calgary, he has contagious enthusiasm and a real knack of drawing out people's gifts and the best they have to offer in individual ministry. Having returned from work in the Church of Central Africa, Malawi, Rev. Scott's special focus is on the lay person's ministry and specialized training in this area. Participants in the conference will come away challenged to reach out on all levels, confirmed in their mission and unique abilities. With three theme addresses and follow-up group discussions, we will truly benefit from Rev. Scott's experiences and knowledge.

There will be many other workshops including topics such as Native issues, Youth Programming, Parenting, Spontaneity in Worship, Time Management, Coping with Stress, Music and Clowning. Speakers or "presenters" are all of very high quality in love and learning.

A three-day bus tour will be offered following the conference to include Presbyterian Camp Kannawin, the Columbia Icefields and Banff. For easterners — the rockies are something you'll never forget!!

All women are welcome from College girls to Grandmas and jet set retirees. Registration forms will be widely distributed but in case you are missed, write: Mrs. Marian Dietz, 5832-53rd Avenue, Red Deer, Alta. T4N 4L5

Pray for the Conference!

See You There!!

Investing in Life

by Heather Johnston

This past July we journeyed to Latin America to meet some of our partners in the Ecumenical Development Cooperative Society (EDCS). In Ecuador, Peru and Uruguay we shared in both the joys of success and the pain of economic difficulties of cooperative members who have received loans from this society. EDCS came into being in 1975 to challenge churches and Christians in the Western world to "invest in life" — to make a portion of their investment portfolios available for such loans as the one described below. The response of the churches has been guarded, while the echo from individuals is most heart warming.

On the Northwest shores of Lake Titicaca, Peru — some 4250 metres above sea level and surrounded by high mountains, lies Puno, capital city of the province by that name. One of the most successful EDCS enterprises is situated here: ARTESANIAS PUNO — a knitting cooperative employing several thousand women and men. We enter the small 'rustico' building on a sidestreet and meet Octavio, the manager and his staff. From the window a most unusual sight greets our eyes: scores of campesinos are sitting on benches or the ground, knitting the most beautiful alpaca wool sweaters I have ever seen! The women are dressed in their colourful skirts and ponchos, almost all sporting the traditional hat — protection against both sun and cold. Children play under foot. How they enjoy visiting with each other! They gather two or three times a week, as time permits. Here they receive training and progress is checked. The step-by-step control is most impressive. After a sweater has been washed and dried — on simple, homemade racks in the sun — the 'surgeons' make a final thorough check before that garment is ready for export to Europe, Japan or the U.S. When I was there an order for 3000 sweaters was being filled for Aspen, Colorado!

Knitters are paid by the piece, according to the intricacy of the pattern — anywhere from $5-10.00. Just this year a doctor has been hired by Artesanias

Puno to look after over a thousand members of this cooperative, as well as their families.

Artesanias Puno is regarded as an 'Academy'. It is the only place where this kind of training can be received. But it is also a unique kind of cooperative. Only shareholders may be workers and only workers may be shareholders. Each member joins by paying approximately $3 which is refunded when a person resigns.

The ecological condition in the province of Puno is such that in large areas only animal husbandry is possible. The sole animals which survive in this inhospitable climate are the vicuna, alpaca and llama. The wool of the alpaca has the unique distinction of being tubular, thus producing an 'insulated' strand of wool. Garments made from it fetch high prices, since they are warm in winter and relatively cool in summer and — oh so soft! All the families engaged in Artesanias Puno are of Quechua Indian descent. Management is elected annually and they have an excellent record of both management and production. The city of Puno has recognized this excellence by presenting them with an award for four successive years. Their EDCS loan will be repaid (with interest) two years in advance!

Some 100 km west of Puno lies Cuarta, the other arm of Artesanias Puno. We arrive in the square of this rural centre on market day. A most colourful sight: campesinos displaying their wares on the ground — anything from baked goods to fruit and vegetables (I saw no meat at all) to ceramic stoves and the traditional bright, heavy skirts the women wear. As we enter the courtyard of the newly erected cooperative we are amazed to see more men than women knitting — mostly standing, leaning against a wall. It is winter and since there is no work to be done on the land, men appreciate this income. While the Puno cooperative uses only machine spun yarn, here we see the wool being spun by hand. How fast the spindle twirls on the ground, how nimbly the wool is 'led' onto it, how proudly they demonstrate their own, homemade spinning wheel — a first! Here in Cuerta all prospective members have to commit themselves to learning to read and write. Plans for a day care centre and clinic are well underway. It is easily discernible that this enterprise has long-lasting social benefits. Both arms of Artesanias Puno extend their influence far beyond the immediate economic gain of their membership. It is the dream of the present manager to extend this cooperative to many more areas!

And then there was the very warm 'human' side of our Peruvian friends, so evident at a 'Fiesta' given in our honour. To the haunting melodies of the quena (bamboo flute) and the charange (plucking instrument with many strings) we danced together around a huge bonfire — in the open quadrangle of an old Spanish-style mansion. No easy feat to follow the rhythmic steps of a 'latino' at that altitude!

We returned from Latin America so very impressed with the self-reliance, dignity, pride and hope of the members of this cooperative. The literacy, health and child care programmes, the rise of women to managerial positions, the close feeling of oneness — these are not statistics, but face-to-face encounters which have enriched my life immeasurably.

For further information re EDCS contact Heather Johnston, 147 Chedoke Ave., Hamilton, Ontario L8P 4P2

Lebanon Now

by Ghassan Rubeiz

Ghassan Rubeiz is Middle East Secretary for the World Council of Churches. The following is taken from a report he prepared in September 1985 for the WCC. For further insights on Lebanon see also the "Dear Friends" letter from Sandra Ballantyne and Doug Ducharme in this issue.

Lebanon remains divided ideologically, geographically and in loyalty of its residents to the various forces of occupation. The Israelis have not left the south. The Syrians have not found a way to control the combating militias. The civilians, who suffer most, cannot express their will for peace due to absence of authority. The cabinet of ministers do not meet, the army is controlled by militias and the president has lost much of his previous status as a national leader. Beirut east-west exits are often closed due to shelling, kidnapping and explosions in crowded quarters.

The economy may collapse any time due to lack of employment and decrease in government income. The banking sector is threatened seriously. More than half the population has been displaced in all directions of the country, but in recent months the Christian communities of the south and the Palestinian camps of Beirut have become ghettos surrounded by hostile militias.

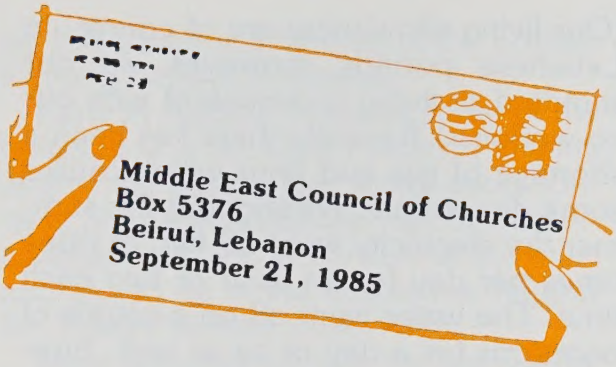
Apparently we are back to square one in the power negotiation process. The same demands are made today by the militia leaders that were made eleven years ago. The essential problem is lack of trust in the other side of the community with whom there is conflict and inability to assume responsibility for the suffering.

Syria
Lebanon
Damascus
Nazareth
Israel
West Bank
Tel Aviv
Gaza
Bethlehem
Ammar
Jerusalem
Egypt
Jordan

Looking from a positive side one has to admire the tenacity of the civilian people who continue to work, to pray, to trust, to hope and to smile. It is phenomenal that so much law and order still exists; so much sharing and good will remain to hold society together. The reservoir of past experience of co-existence and brotherhood among the communities in conflict cannot be erased easily by the forces of death. Life is stronger than death. If only the militia leaders could realize that the security their people are looking for is in building of confidence in others rather than in sandbags and gunpowder.

The Middle East Council of Churches (MECC) remains one of the few international aid agencies operating in the country and reaching the various communities. Emergency and relief work remain essential, but rehabilitation and reconstruction goes on as opportunities permit. Procedures for better screening of WCC funded projects are being worked out. Agricultural programmes have been revised to give more attention to the northern areas. Services to Palestinians continue. Staff of MECC are active in the north, south, east and in various sides of Beirut. EPS

Dear friends,



**Middle East Council of Churches
Box 5376
Beirut, Lebanon
September 21, 1985**

After the first rush of events here there was a period of lull as everything began to really sink in. This is not to say that we have now completely absorbed all of the complex elements involved in living in Lebanon, but only that perhaps we are now in a better position to address our life and work here with some perspective.

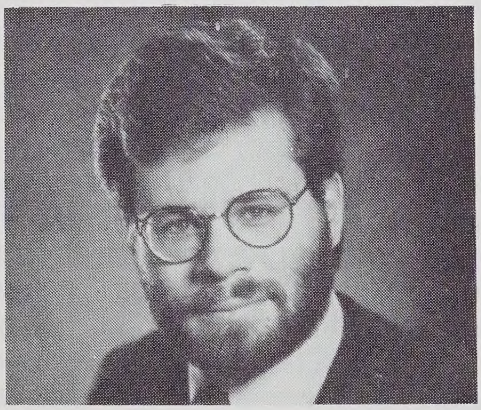
Events over the past while have been varied. On the political level things have been unsettled here, but have not yet broken out in total conflict.

During July Doug spent a week in the Israeli-controlled southern "security zone" which holds a large number of very disillusioned Christian refugees. This was a good experience for it highlighted the situation of the most deprived people in Lebanon: the southern Shi'ite population (whose experience came dramatically to light during the TWA highjacking, also in July). In the south, apart from many Israeli soldiers, Doug saw a more traditional picture of life in the Middle East that involved village wells, camels, pomegranate, olive and lemon trees and goat herds on the rocky hillsides. There was evidence of a great deal of conflict over the past few years involving the Palestinians and Israelis. There were huge plains that had been fenced off and had signs in Hebrew and English that indicated that the fields were mined. There were also abandoned and destroyed towns where battles had been fought and the civilian population had been forced to flee. It is now estimated that 40% of the population of mainly rural south Lebanon has fled mostly to the southern suburbs of Beirut where the infant mortality rate is two to three times higher than the national average. This ghetto, known as the 'Belt of Misery', has spawned the political and military discontent of the Shi'ite Moslems in Lebanon which was seen during the TWA highjacking. This is not to say that the violence of that or of several other grim situations involving the Shi'ites is to be condoned, but only that so-called blind acts of terrorism can be seen to have some context and source once one sees the situation of these people. The name of the Shi'ite militia, Harakat Amal, means in English "Movement of Hope".

While political topics gain most coverage in the media, nevertheless "daily life" is surprisingly similar to the way one might find it anywhere. Things are increasingly cheap for us since the Lebanese pound continues to become devalued against western currencies.

(Our living allowances are of course, in Lebanese pounds, however, so our standard of living is consistent with our co-workers.) Recently there has been a shortage of gas and flour which causes some discomfort. Throughout the summer the electricity went off two or three times per day for an hour or two each time. The water went off on a couple of occasions for a day or so as well. Supplies of cheap fruit and vegetables were plentiful, so we ate very well.

Sandra and Doug



Doug has been editing a large publication for the MECC (Middle East Council of Churches) on its work in Lebanon through the past ten years of conflict that has involved doing research in Beirut. However, now he has just been invited by the Near East School of Theology to teach at least one full-course at the Masters level (New Testament) and possibly a second (Systematic Theology).

Sandra's work at the Physiotherapy Centre is going very well. When the heat is overpowering we rest from 2:30 until about 4 o'clock, and then there are many afternoon activities. Once a week we take handicapped children to the beach in the afternoon, which is extremely gratifying because these children rarely have an opportunity for such activity and fun.

The patients at the Centre provide Sandra with experiences of challenge and reward. The nature and number of civilian injuries of war are shocking, especially those of children. Daily the staff treat 20-25 patients, at the Centre and during home visits. Most of the patients have traumatic, war-related injuries such as fractures, amputations, nerve and spinal cord injuries and head injuries from bullets, shrapnel and falling buildings. We also have several burn victims, and polio continues to leave its effect on many children in the south.

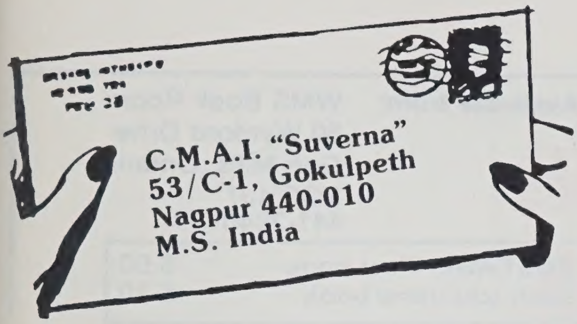
Our old Toyota has been upgraded to a 1978 Datsun station wagon that is quite a bit more respectable. Trouble-free driving is hampered by the fuel shortage. The line-ups take ages. At the bakery, with the flour shortage, there are separate lines for men and women, and since most of the customers are men, Sandra goes for the bread.

It is difficult to be clear about our experiences here. We wish we could paint a straight-forward picture of the situation, but it remains to us a complicated mixture of elements—social, economic, political and military.

Thank you for your support, your prayers, and your love,

Douglas Ducharme
and Sandra Ballantyne.

For more about Doug and Sandra see **Glad Tidings** October 1985, page 21. See also "Lebanon Now" in this issue.



This past year has not been an easy one. It had its highs and lows with lots of changes to cope with: new office from January 5th (note new address); new General Secretary from February 1, 1985 (a great boss!); new home for me since April 26th (not settled yet); new Christian friends in July and September (a real blessing); off sick for almost two months! (new lessons learned).

In February our Paramedical Executive met to make plans for the year. The culmination of our activities will be the first National Paramedical Conference to be held in Miraj, Maharasthra, November 1-3. Our new General Secretary, Dr. Daleep Mukarji has really taken hold and things are moving ahead. I moved later in the month of April when it was 112F (44C). During those few days my cooler was also broken!

In May-June I attended a Women's Conference (CNI) in Bhopal where I spoke about health of women and children. From there I went to Ratlam, passing the Union Carbide factory where the gas leak caused so many deaths. I enjoyed two restful weeks in the home of Muriel Stephenson (United Church of Canada). Ratlam being on a plateau was not so hot. I enjoyed the lovely morning breezes, sitting on the upstairs verandah, and feasting my eyes on the flamboyant red gulmohar blossoms amidst the feathery green leaves of the trees.

It was good to have a brief visit with Diana Wadsworth here in June. She was busy most of the summer overseeing the continued building of the English Primary School in Jhansi.

Early in August, I toured some of the hospitals in S.W. Uttar Pradesh, making Jhansi my base. I had some good contacts, met many old friends, but unfortunately, got sick at the end of the tour, and ended up in the hospital in Nagpur for 9 days (severe dysentery).

Most hospitals in India are not like the clean sterile wards of Canada. I was in a private room with an attached kitchen and bath. The kitchen was a dull smoked room with a counter and leaky sink. Sparrows flitted in and out the open unscreened doors. Dogs, and on occasion a bull, wandered along the verandah. A sweeper came periodically to empty the bed pans or clean the toilet. Equipment seemed to be in short supply, so I supplied my own sheets, towels, bucket and mug for bathing, pillow (and even mattress the second round). This hospital like most, didn't provide food, but friends did.

I was only out of hospital a week when I ended up in again, this time for 22 days, with an attack of bursitis/arthritis in the left knee.

Progress seems slow, but I know the Lord is healing me! A check-up with the doctor today (October 10) was encouraging, and I'm managing without crutches.

Daleep Mukarji has made 2 trips to Canada as well as to many other countries this year, and met with the Canadian Council of Churches and some of our BWM staff in Toronto. He has presented a Community Health project to Presbyterian World Service (PWS) which we hope will be funded and help some of the hospitals in their health outreach to the rural community. You may be hearing more of this later.

Yours in Christian love,
Eleanor L. Knott

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.50
Each additional book - $.10

THOSE MARVELOUS CHURCH SUPPERS. *Published by Wood Lake Books, Winfield, B.C. $12.95*

Here is a cookbook with a difference. *Those Marvelous Church Suppers* contains recipes and anecdotes by noted Canadians such as Dr. Robert Smith, Moderator of the United Church of Canada, Bishop Remi De Roo of Victoria, Hugh McCullum and Muriel Duncan of *The United Church Observer*, Rita Baker of *Living Message*, author Margaret Laurence, Paul De Groot of *The Edmonton Journal* and even Brian Mulroney, a Catholic layperson from Baie Comeau, and many other well-known Canadians.

As well, there are hundreds of recipes, memories, anecdotes, stories and prayers from laypeople across Canada.

In his introduction to *Those Marvelous Church Suppers*, Ralph Milton identifies the church supper as an important Canadian religious heritage, one that symbolizes the community and the caring that so often characterized the small congregations in rural Canada.

Furthermore, the book is a "celebration of the Marthas", both male and female, who worked long and hard and often unnoticed behind the scenes. Milton speculates that it is these people, more than the clergy and other leaders, who kept the church alive and healthy, and who shaped what it is today.

Several thousand copies of the book were sold before it even came off the press. An excellent idea for gifts, or as a fund-raising project for a group or congregation.

Scripture Cake

Here's an educational (and tasty!) activity for groups of any age. The ingredients for this cake are found in the King James translation of the Bible. Look up the verses to find the ingredients, then bake the cake. You will enjoy a delicious fruit cake.

1½ cups	**Judges 5:25 (last clause)**	**½ tsp**	**Leviticus 2:13**
2 cups	**Jeremiah 6:20 (sugar)**	**to taste**	**II Chronicles 9:9**
2 tbsp	**1 Samuel 14:25**	**½ cup**	**Judges 4:19 (last clause)**
6 tbsp	**Jeremiah 17:11**	**2 cups**	**I Samuel 30:12 (raisins)**
4½ cups	**1 Kings 4:22**	**2 cups**	**Nahum 3:12**
2 tsp	**Amos 4:5 (baking powder)**	**1 cup**	**Numbers 17:8**

Follow Solomon's prescription for making a good boy, Proverbs 23:14 and you will have a good cake.
Makes 2 — 9 x 5 loaves.
Bake at 300 degrees F for 2½-3 hours.
Need some help? See page 172 of *Those Marvelous Church Suppers* reviewed on this page.

NEWS

INCREASING PERSECUTION IN LESOTHO

Geneva (RPS)—The Rev. Benjamin Masilo, member of the All Africa Council of Churches and a refugee from Lesotho, Africa, reports that three members of the Lesotho Evangelical Church have been attacked, one person arrested and two held in detention as part of continued harassment by Chief Leabura Jonathan, Prime Minister of Lesotho, and his supporters.

Simon Mphama, teacher at the Evangelical Church's primary school, his wife and a friend were ambushed by a group of unknown assailants and admitted into the hospital with serious injuries. No investigation or arrests were made. A Mr. Bouto, an elder of the church, was arrested, his house and those of other church members burned to the ground. Villages at Makhuleng Bobete and Methalneng also were put to the torch. Church members Mrs. Mampho Mosoang and Mathabo Nkoane were detained and have not been allowed visitors since their detention on October 9th. Masilo urges that protests to Chief Jonathan be made by WARC member churches along with requests that governments be requested to express their dismay at the treatment of members of the Lesotho Evangelical Church.

ECUMENICAL COMMITTEE FORMED TO RAISE HONG KONG CONCERNS

Hong Kong—Thirteen Hong Kong Christians have formed a Committee of the Christian Concern for the Basic Law. Its aim is to "continually reflect the wishes and opinions of Hong Kong people and to make appropriate responses" in connection with Hong Kong's transition from UK to Chinese control in 1997.

The committee includes 11 church leaders as advisers, an assembly of clergy, and working groups on political, legal, economic, and social issues, religious freedom, and human rights and freedoms. The Hong Kong Christian Council is providing staff services for the committee.

The Basic Law, being drafted over the next five years, is to set forth the ways in which Hong Kong will relate to the rest of China, preserving much of its social and political system. An announcement about the committee says it will help ensure the Basic Law "will be in keeping with the rights and interests of Hong Kong people, and lay the legal foundation for Hong Kong's stability and prosperity, freedom and progress, equality and justice".

Christians make up about a sixth of Hong Kong's 4.5 million residents.—**EPS**

SCOTLAND LEADS WAY ON NUCLEAR FREEZE

Edinburgh, October (RPS)—Christians in Scotland are taking the lead in calling for a freeze on nuclear weapons, and their leaders pioneered the way in Edinburgh when their churches were represented at a "signing-in" of the nuclear freeze endorsement. It calls for the government to take a lead in initiating an international and multilateral freeze, by declaring its willingness to halt all production, development and deployment of nuclear weapons, as a first step to genuine negotiations for arms control and reduction.

The Edinburgh "sign-in" launched Nuclear Endorsement Week and marked the fortieth anniversary of the United Nations as well as the start of One World Week.

It was followed by churches throughout the land who gave their members a chance to sign the endorsement document while they attended church on October 27.

It is thought to be the first time since the Reformation that Reformed church leaders in a single nation have united in such a peace initiative.

BIBLE PRINTING PRESS FOR CHINA

William R. Russell, General Secretary of the Canadian Bible Society, announced today that in Nanjing, People's Republic of China, a printing press is to be established which is designed to produce at least 250,000 Bibles and 500,000 New Testaments each year, plus hymn books and other Christian and educational literature.

On October 31, 1985, the Amity Foundation and Nanjing Normal University signed a letter of intent looking toward the setting up of this press which is to be called the "Amity Printing Press". Nanjing Normal University will extend its existing printing house to provide room for new equipment.

The Amity Foundation, with the financial assistance of the Canadian Bible Society, will supply new printing and binding machinery with the aim of filling the immense need for Bibles that exists in the Christian churches throughout China.

Western funding will be channelled through the United Bible Societies, a worldwide fellowship of 101 national Bible Societies which work in more than 180 countries and territories.

The Amity Foundation is a social service organization which was formed in March 1985 at the initiative of Chinese Christians in order to demonstrate Christian presence and witness to the Chinese people.

At present about 3,600 churches are already open and regularly used for worship in China. An average of two new churches are being opened each day. For more than a decade regular and adequate Bible supplies were impossible.

wms highlights

SYNODICAL NEWS

The Semi-annual meeting of the **British Columbia** Synodical was held in Trinity Church, **Victoria, B.C.** with the theme "Mission at Home". Speaker was Mrs. Downey who visits nursing homes, shut-ins, and the terminally ill — taking to them the Gospel.

Groups each wrote letters to our workers at "home" and then spent time in prayer for each person and their work.

A prayer calendar which covers the work and workers in B.C. was distributed to all groups.

The Rev. Leslie Barclay spoke on "Home Missions" by relating some of his own experiences at Fort McPherson in the Northwest Territories where he served the Presbyterian Church until recently.

All enjoyed a visit to the Government House which included a tour and refreshments served in the dining room.

PRESBYTERIAL NEWS

The Fall Rally of the **Waterloo-Wellington** Presbyterial was held at Central Church, **Cambridge, Ontario** on October 28, 1985. Mrs. Margaret Griesbach, president, conducted the meeting.

The speaker of the afternoon was the Rev. John Bodkin of Central Presbyterian Church, his theme: "The World Still Needs Good Samaritans".

On October 29, **East Toronto** Presbyterial was introduced to the 1985-86 Mission Study by a visit to the Native Canadian Centre of Toronto. Executive Director, Barbara Nahwegahbow explained the work of the Centre. For many of the 25,000-40,000 people of Native ancestry living in Toronto, the Centre is a focal point for cultural and social activities.

The Centre operates a number of programs including Native Courtwork and Elder Visitation. An elder is trained for leadership in his band, like a chief, and comes to the Centre to share his knowledge and gain new insights. Children come Monday to Friday after school to study their heritage and culture.

ANNIVERSARIES

During the **134th** Anniversary Service at Knox Church, **Walkerton, Ontario,** Sunday October 20th, 1985, two youth of the church received Certificates of Recognition for their contribution to the work of the Church. Mrs. Kay Remus, president of Knox WMS, made the presentations to Mark Collins and Michael Leatham.

Dr. Jane Little, daughter of the Rev. Wallace Little, Cambridge, and now a member of the medical staff of Ottawa Civic Hospital, directed her address to the youth of the congregation on the theme "Ambassadors in Training".

The WMS of St. Andrew's Church, **Fergus, Ontario** celebrated their **100th** Anniversary on June 23, 1985. Mrs. Willis Young of Orangeville, wife of a former minister, was the guest speaker.

On November 12, 1985, the Dr. Margereth O'Hara Auxiliary of **Renfrew, Ontario** celebrated its **100th** Anniversary. Guest speaker was Area Educational Consultant, Lynda Hoffos.

Also celebrating a **100th** Anniversary on October 8, 1985, was the Mary Ann Fisher Auxiliary of **West Flamborough, Ontario** at the home of Mrs. Velma Clark. Mrs. R. Billiald, Presbyterial President, was guest speaker. Mrs. Clark was presented with an honorary life membership.

The **Helen Blair Auxiliary** of St. Andrew's Church, **Belleville, Ontario** celebrated **100** years on Sunday, October 20, 1985 with a Thankoffering Service. Clare Ellis, President of Council Executive, was guest speaker

As part of the anniversary celebrations, three women were honoured for their years of service: Beatrice Mantle, pianist for 48 years; Agnes York and Margaret Kane, Friendship and Service Secretaries for 34 years.

The Knox Presbyterian Evening Auxiliary, **Wallaceburg, Ontario** celebrated **60** years as a group on October 9, 1985. Three charter members of the original group, the Sunbeam Mission Circle were present: Mary McNeice, Gravenhurst, Marion Webber and Ruby Colwell, Wallaceburg. Guest speaker was Captain Marie Russell of the Salvation Army.

The **Athalie Read WMS** group at St. Giles, Calgary, Alberta celebrated its **35th** anniversary at a Thankoffering service in October 1985. Charter members Margaret Daniels, Jean McLagan and Maisie McChasney organized and took part in the service. Dinah Martin was honoured with a Life Membership Certificate. The Explorers and CGIT were represented in the service.

LOCAL NEWS EVENTS

A very pleasant surprise took place at the **Walkerton, Ontario** WMS Thankoffering meeting in October, when Mrs. Mary Warnock, a long-time member of Knox, presented a Life Membership Certificate to another long-time member, Mrs. Margaret Inglis.

When **St. Paul's, Caintown**, Ontario WMS held their Fall Thankoffering service, the guest speaker was Miss Doris Blaise of Montreal. She had been a delegate to the Centennial celebrations of the Presbyterian Church in Guyana. Her account of the joy and perseverance of the women of Guyana was a challenge to our group.

On November 17th, Mission Sunday was observed in **St. Andrew's Church, Welland,** Ontario. Guest speaker was the Rev. Chris Costerus, General Secretary of the Board of World Mission.

Mrs. Margaret Hicks, President of the Women's Association spoke on the meaning of Life Memberships. These were presented to Isabel Mativijow and Ann Murdoch.

Following a pot luck supper, arranged by the Women's Association, devotions were conducted by the Junior P.Y.P.S. under the direction of Dr. and Mrs. Ray Hodgson.

In The World - BWM News

NEPAL

The Executive Director of the United Mission to Nepal, within which we work in Nepal, reports that this summer "His Majesty's Government . . . agreed to extend our present Agreement for another five years. For this we are grateful to God, that He continues to keep this door open for us to serve the people of Nepal . . ."

JAPAN

As of mid-September over 10,000 Koreans in Japan have refused fingerprinting (up from 300 or so at the end of June). Dr. **In Ha Lee**, addressing a large public meeting, compared the struggle of Koreans in Japan with that of blacks in South Africa. He and his wife refused fingerprinting, his decision spurred on by the news of his friend Allan Boesak's arrest in the course of his fight against racism in South Africa.

CANADA

A new Taiwanese congregation has been established by Westminster Presbytery in Vancouver, meeting in Central Presbyterian Church, with the Rev. **Ian Morrison** as Interim Moderator.

Moving Mountains

A Conference for
Christian Women in the '80s.

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May 1–4, 1986

Winnipeg

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- * to gain further insight and understanding of the problems Canadian women face in their struggle for equality and justice
- * to analyze the various social, political and religious structures in Canadian society and how they impact on women's lives
- * to reflect on our Biblical heritage in relation to issues of justice
- * to develop personal and collective strategies for change and a strong ecumenical network

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FILMS/ RESOURCES

NEW CBC RADIO/STEREO SERIES ON RELIGION

Open House, a new weekly program on religion and values, made its first appearance on the CBC broadcast networks Sunday January 5. It can be heard at 5.05 p.m., 5.35 NT on CBC Stereo, and at 9.05 p.m., 10.05 AT, 10.35 NT on CBC Radio.

The launching of *Open House* marked the return to the air of Peter Meggs, host of the series. An ordained Anglican minister, Meggs was for many years an executive with the Corporation. He talks with enthusiasm about his new venture:

“There is a very strong evidence everywhere that the era of the secular society and the ‘death of God’ of the sixties and seventies has ushered in a new generation concerned with the life and death issues of our time. And those life and death issues, whether they be pollution of the planet or ‘in vitro’ babies, or star wars, all tend to trouble the human spirit. This may help explain a renewed interest in all religions. And it is to all religions we shall turn for insights.”

Open House will be produced in Ottawa by Marguerite McDonald, whose credits in broadcast journalism include reporting for CBC Radio on Parliament Hill and for the past several years acting as social affairs correspondent for The National on CBC Television.

Although it will originate from Ottawa, *Open House* will contain contributions from across Canada and abroad. In addition to featuring topical documentary on weekly events, it will include book and film reviews, music and drama.

In Remembrance

Mrs. Verda Cowan
St. Andrew's, Arnprior, Ont.

Mrs. Elizabeth Fear
Knox, Belgrave, Ont.

Miss Margaret Fairbairn
St. Andrew's, Belleville, Ont.

Mrs. Wilhelmina Brownfield
First, Brockville, Ont.

Mrs. Jean Wright
Mrs. Adele Woodin
Grace, Calgary, Alta.

Mrs. Anita Talbot*
Knox, Cambridge, Ont.

Mrs. Alice Poaps
St. Andrew and St. James
Cardinal, Ont.

Mrs. Iva Bell
Cookstown, Ont.

Miss Margaret Leitch
Burns, Mosa, Glencoe, Ont.

Mrs. Annie Leitch
Mrs. Irene Paton
Duff, Largie, Ont.

Mrs. Ella Brown
Mrs. R. Martha Berlett
Knox, Listowel, Ont.

Mrs. (M.) Johanna Joldersma
St. Andrew's, Mount Forest, Ont.

Mrs. Mary Strachan
Central, Oro Station, Ont.

Mrs. (A.) Emeline Stewart
Knox, Ottawa, Ont.

Mrs. Margaret Boychuk
Mrs. Ila Brydges
First, Portage la Prairie, Man.

Miss Jean Sterner
Mrs. Annie Ullyot
St. Marys, Ont.

Mrs. (J.) Emily Dickison
Knox, Teeswater, Ont.

Miss Marjorie Janet Abey**
Knox, Vernon, B.C.

Mrs. (S.) Aida Easton
St. James, Winnipeg, Man.

*mother of Rev. Rodger Talbot, Secretary for Research, BWM.
**niece of the Abeys who established the M.B. Abey Memorial Home in India.

PRESIDENTS and TREASURERS IMPORTANT!

Information you need to know in order to issue Tax Receipts.

Any group issuing receipts for income tax purposes must register with Revenue Canada Taxation and receive from that office a registration number. This registration must be renewed each year *within three months of the end of the fiscal year of the group.*

The procedure for registering is as follows:

Initial Registration (for new groups)
Complete form T2050 (white) and file with Revenue Canada Taxation.

Renewal of Registration (for groups who have a registration number)
Complete the following two forms and *file both* with Revenue Canada Taxation.

Public Information Return T3010 (blue)
Annual Information Return T2052 (yellow)

These forms normally will be sent to you by Revenue Canada annually. If you do not receive them or if you require further information contact:

Department of National Revenue, Taxation
Charitable and Non-Profit Organizations Section
400 Cumberland Street
Ottawa, Ontario K1A 0L8
Phone: Toll Free 1-800-267-2384; B.C. 112-800-267-2384;
Ottawa 996-9365.

WARNING

(1) If a group fails to renew its registration it will lose the registration number and be required to register over again using the form T2050.

(2) If a group changes its name (i.e. W.M.S. Afternoon Auxiliary changes to W.M.S. Evening Auxiliary) it will be required to relinquish its registration number and apply as a new group using form T2050. Think carefully before taking such a step.

SUCH INCIDENTS CAN CAUSE DELAY AS WELL AS MUCH INCONVENIENCE AND FRUSTRATION.

Although these forms are forwarded to all registered charities as a convenience in reminding that returns are required and in providing the necessary forms, it is the charity's responsibility to ensure that its annual filing requirements are met, without demand or notice therefor.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone (416) 441-2840

Please report any errors/changes in address.

Fantasies

I have a dream.
Someday,
After I've done my living
I will become a Mother Teresa.
I will wander the jungles of Central America
Saving the poor and oppressed.
I will mop brows,
give bread,
bring comfort and peace
To those who do not know what they are.
I will become one of them,
Living their hell.
So that they may share my life.
I dream often.
My fantasy bridges the miles,
Soars over the flea-bitten
Lice-ridden humanity in subway stations;
The lady with no legs by the drugstore,
The epileptic selling pencils on the corner.
Absorbed by my dream
I still manage to avoid
The foot behind the trash can.

Katherine L. Graham

Special issue on *Aging*.

MARCH 1986

GLAD TIDINGS

Volume 62 No. 3 **GLAD TIDINGS** March 1986

FEATURES

Oaks of Righteousness 3
by John Van Dyk
"God Always Finishes His Sentences" 4
by David J. Crawford
Home – a story 7
by Lucie Milne
Are "Granny Flats" the Answer? 9
by H. Miriam Ross
Wasted Life – a poem 13
by Arlene Randall
Never Too Old! 14
by Margaret Hepburn
An Alphabet of Thoughts 15
Easter Worship Service 16
by Lucie Milne
Active Seniors 18
Crafts for the Young at Heart 19
Getting Ready to Sing Out! 20
by Marjorie Edgar
In Memoriam 21
— Elsie McKague
— Elise Barlow
Stewardship Resources 24
As Time Goes By – a poem 32
by Florence Colpie

REGULARS

Celebrate Youth 22
Books 23
Dear Friends 25
News 27
Highlights 28
Where our dollars go 31
In Remembrance 31

Thanks, readers . . .

So many people responded to our request for material related to *Aging* that we could fill several issues of *Glad Tidings*. Unfortunately, we could select only a few for your enjoyment and reflection. We hope you like our selection.

We will however use more of the excellent material in the next few issues. Material we are unable to use will be returned.

One thing we learned, readers, you're not growing older, you're growing better! Thanks again.

June

P.S. Next month, watch for the *5th* article in our series on the Woman's Missionary Society — E.D. *and* an introduction to the 1986-87 Mission Study.

CREDITS

Cover: Symbol of the **Buraku Liberation Movement**, Osaka, Japan. The crown, for Christians, "reveals the redemptive and liberative character of God's work in history and echoes the call to servanthood in the struggle for justice". Nearly 3 million buraku are discriminated against today in Japan.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Oaks of Righteousness

by John Van Dyk,

As a young pastor, serving an immigrant congregation in the late fifties, I was supported by a number of "grey" elders, filled with wisdom.

Isaiah calls these wise elders — 'oaks of righteousness, a planting of the Lord for the display of his splendour!' (Isaiah 61:3b NIV) Where would I have been without these *oaks of righteousness*? Trees you could hold on to and lean upon in the days of trouble. Trees rooted in faith, drawing nourishment from Holy Writ. God seeks his glory in all our lives. He delights in the strength of youth and the grey hair of the old.

"Rise in the presence of the aged", I read in Leviticus 19:32 (NIV), "show respect for the elderly and revere your God." And how far reaching is the familiar fifth Commandment that instructs the community to honour the elderly and to acknowledge their authority for the Lord's sake.

Influenced by a secular society, we wonder what values really remain when we grow old and outwardly begin to waste away. Moses looked back upon forty years of fighting in the wilderness and cried: *Lord, the best of our years is but trouble and sorrow*. Jacob arrived in Egypt, we are told, at the age of 120, and replied to Pharoah when he asked his age: "My years have been few and difficult."

These patriarchs of old did not measure life by the span of years but by full and obedient service to God and people. Isaiah prophesied that in the messianic age there will never be an infant that lives but a few years or an old person who at age one hundred will be considered a mere youth. Blessed the community where young and old mature in faith and communication and await the new day promised by God: "Even to your old age and gray hairs, I am He who will sustain you." (Isaiah 46:4 NIV)

The Rev. Van Dyk, a pastoral gerontologist and minister from Barrie, Ontario, is very interested in theological perspectives on aging. He shared some of these with the Canadian Institute of Religion and Gerontology (C.I.R.G.) Newsletter Vol. 12 No. 4 April 1985. Used with permission.

"God Always Finishes His Sentences"

by David J. Crawford, D.D.

> ". . . when the guardians of the house tremble, and the strong men stoop, when the women grinding the meal cease work because they are few, and those who look through the windows look no longer, when the street-doors are shut, when the noise of the mill is low, when the chirping of the sparrow grows faint and the song-birds fall silent; when men are afraid of a steep place and the street is full of terrors. . . ." — Ecclesiastes 12:3-5 NEB

Out of the magic wonderland of Grimm's "fairy tales" there has been handed down to us a rather crude, but relevant, anecdote about fairy tales.

'Once upon a time there was a little old man. His eyes blinked. His hands trembled. And when he ate, he sometimes clattered the silverware, missed his mouth with the spoon, and dribbled food upon the tablecloth.

He lived with his married son, but his son's wife was a young modern who felt that in-laws should not be tolerated in her spotless house. She and her husband led the little old man to the corner of the kitchen. They set him on a stool, and gave him his meals in an earthenware bowl. From then on, he always ate by himself in the corner — all alone.

CHILDREN'S TALES

One day his hands trembled more than ever, and the bowl slipped through his fingers and fell to the floor in crashing ruin. The son's wife was very angry. "If you are an animal," she said, "then you must eat like one — out of a trough!" So, they made him a wooden trough out of which to eat his food.

But the young couple had a four-year-old son of whom they were very proud. The father noticed his son playing with some bits of wood. "What are you doing, son?" he asked.

"I'm making a trough, daddy," the boy replied, smiling for approval, "a wooden trough to feed you and momma when I get big!"

The man and his wife looked at each other for a time without saying anything. Then they cried a little. Then they went to the corner and brought the little old man back to the table. They placed him in a comfortable chair. They gave him his food on a fine plate. AND . . . they all lived happily ever after!'

Modern nations tend to become composed more and more of elderly people. Our life span is gradually increasing; at the present time older people are the fastest growing group in our population. There are more people, for example, over the age of 65 than ever before — over 20 million in the United States alone! A whole new field of medical science has opened up, called "geriatrics" or "gerontology" which means "care for the aged!"

Robert Browning's tribute to old age (from Rabbi Ben Ezra) is memorable and famous:

"Grow old along with me!
The best is yet to be,
The last of life for which the
first was made.

The best is yet to be? Many would like to challenge him for that statement if they could, because old age sometimes means heavy burdens and cruel hardships — a frenetic time of one's existence when ". . . the strong men stoop, the chirping of the sparrow grows faint and the song-birds fall silent; men are afraid of a steep place and the street is full of terrors. . . ."

The Bible seems to be much more realistic when, in the words of the Psalmist, we read: "The days of our years are threescore years and ten (70 years); and if by reason of strength they are fourscore years (80), yet is there strength, labour and sorrow!"

What can you do about the problem of growing old? Is there any word of hope? Janet Baird, in *These Harvest Years*, a book that has brought comfort to countless thousands, suggests three common attitudes to the problem. "You can try to evade it. You can become embittered by it, or you can accept it!"

You can try to evade it — the ancient Egyptian civilization was famous for its attempts to do this very thing. Cosmetics were used extensively, even more so than they are today. Men used cosmetics as well as women. They buried their dead with all kinds of cosmetics so that in life beyond the grave they would never have to show their years. They were dreadfully afraid of growing old. They tried to pull back the years to prevent this awful thing from coming to pass!

It sounds ridiculous, but there are people in our 20th century North American world who will not mention the subject "old age", who claim there is no such thing; it's a state of mind rather than a fact of human existence. But we can no sooner run away from old age than we can from our shadow. It comes to all alike — kings, commoners, the poor, the wealthy, the middle class — and all the cosmetic counters in the world cannot hide it.

You can become embittered by it — some become resentful when they see that they are growing old. They chafe under the restrictions and limitations that it brings. They become bitter and cranky when they can no longer do some of the things they once did. They feel sorry for themselves. "What's the use of going on like this?" they ask.

An old Spanish proverb states: "You cannot prevent the sparrows from flying over your head, but you can prevent

them from building their nests in your hair!"

You cannot prevent old age from coming along, but you can prevent it from robbing you of life's meaning and interest.

Or, you can accept it! You can face up to it for what it is. You can live it to the best of your ability. As Browning went on to write in Rabbi Ben Ezra:

"Our times are in His hands, Who saith 'A whole I planned.' Youth shows but half. Trust God. See all. Be not afraid!

The New Testament plays a symphony of happy sounds for all the ages of man. In its lyrics there is "Good News" about a Heavenly Father who will never fail us nor forsake us — the one eternal God of Light, Life and Love, who has already sent His own great Son, Jesus Christ, into the World in which we humans must inevitably live; dying upon a cross, and rising in majestic triumph over the forces of evil and death.

This same Friend who welcomes little children into His arms will not forget the senior citizens in His Kingdom. As the great Apostle wrote (and he seemed to know), "My God shall supply all your need through Christ . . . He is able to do exceeding, abundantly above all that we ask or think!" How immense the donation of a life like that of Einstein or Churchill!

A certain man, who had become famous for his special interest in dogs, a deeply religious man, advanced in years, wanted to write down some of his thoughts about the future life. He even signed a contract with a publisher to do so, but died soon after. Members of his family found the incomplete manuscript. But the last sentence of the last paragraph contained these words: "God always finishes His sentences!"

That is the final assurance of Christianity!

(A Sermon preached at St. Giles Presbyterian Church, Calgary on January 15, 1978.)

Seniors with Nimble Fingers!

This quilt was embroidered by Sada Gilbertson when she was 91 years young. Quilting was done by twin sisters Mary Norrish and Katharine McPhedron of Guelph who are in their eighties.

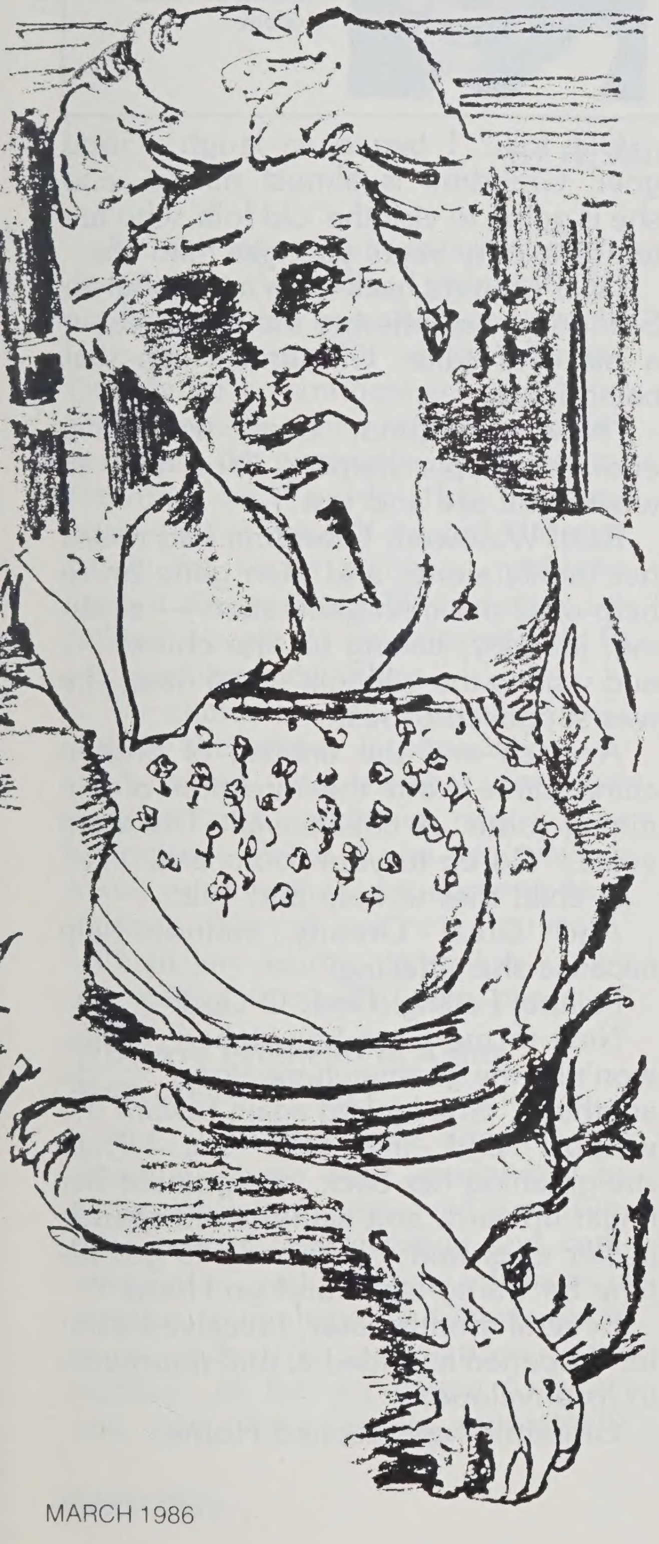
In the photo from left to right are Mrs. Gilbertson, her daughter Wilda MacDougall, and her sister Katie Gilbertson (deceased 1984), at 92 years.

Mrs. Gilbertson, now 95 years, still attends the Presbyterian Women meetings and enjoys participating.

Thanks to Wilda MacDougall for photograph and information.

Home

by Lucie Milne



I saw her for the last time at the party in her family's old farm house. She was sitting in the black and white checkered sofa. I say sitting *in*, for the upholstery engulfed her small, slight figure. "You must sit there, dear," she had been told. "Have a cup of tea and enjoy the party."

Her shoulders crumpled over her tea cup, and her eyes, cloudy and flat, peered beyond the cup and the people milling about in the room, to the window. The sky was a radiant blue, and the sun cast a golden glow on the maple tree by the driveway.

I went over to Grandma and sat down close to her. "It's a lovely day, Grandma," I began.

"Yes, very lovely . . . nice party. . . ."

There was a strange silence about her. I remembered a chatty and lively person — a stalk of wheat, slender and fragile in appearance, but firmly determined never to be bent by the whistling winds of life. Her eyes would sparkle like kernels of wheat, snapping with the anticipation of her next planned activity. She was never still. Always, there was someone 'poorly' for her to visit with a pie, or some items of knitting to finish for the church bazaar.

"I'm tired," she whispered. "It's time to go." She had turned and was leaning towards me.

Go? Was she tired and wanting to go home? After all, when you are over ninety you are entitled to get tired, very tired.

"I can't do anything . . . not allowed . . .might break. . .or spill something."

Old age! She had been old for a long time. She was a great-grandma several times over. Don't you have to be old in order to have three generations of family! And yet, she had never been old. Was it not only three or four years back that she had arrived at our house in a snow storm?

It was the winter of ceaseless storms and snow — and Christmas Eve. The bell rang. It was Grandma with her Christmas gift. Each year she brought us a 10 lb box of chocolates. 10 lbs — the biggest box in the corner store. Grandma always gave out of her abundance.

"You came alone . . . walking . . . in *this!*" I stared at the snow covered figure carrying a bright, red parcel. I should not have been astounded at anything that she did.

Grandma handed her gift to me.

No, she would not stay.

No, not even for a little visit — just dropping by to remember us with a little something.

A ten-pound box of chocolates! A *little* something.

"But Grandma," I began.

"I must go now."

I knew better than to insist.

"We will drive you home. You cannot go out in *this*."

"I am out in *this*, and I am just fine."

"Then I will walk you home . . . walk *with* you," I said quickly. "I need a few things at the store."

"Oh no," she said firmly. "I shall not be going to my house. I am going to the Home. It's just around the corner. No problem at all."

I'm the one with the problem, I groaned silently.

"The snow . . .," I began feebly. But she was already heading out of the door.

"It's Christmas Eve. I must go to the Home and visit the old folk."

Lucie Milne is Director of Christian Education at Knox Church, Guelph, Ontario and a student at Knox College.

W.N. Stevenson

Old folk? I began to laugh. Good grief! Grandma is almost ninety, and she is going to visit the 'old folk' who are ten to twenty years younger than she.

I was brought back from my thoughts. Someone was offering me more tea — a piece of cake. Grandma's cup was being filled.

"Now Grandma, dear, we have enough people helping. You just sit where you are and rest."

Rest! Widowed, Grandma had raised her family alone, and then gone on to help raise the next generation — cooking, laundry, baking for the church — and visiting the 'old folk'. And now, she was supposed to rest.

A crash and the tinkling of broken china came from the direction of the dining room. A child's wail. The stern voice, "Go up to your room and . . .."

A child tries to help and fails.

And Great Granny cannot help because she is failing.

Failure! Failing! God, O God!

Next to me Grandma sighed. "They won't let me go anywhere alone . . . do anything." She looked again toward the window and the blue sky. Then straightening her back, she pointed her finger upward, and with the old sparkle in her eyes said, "I'm ready to go. It's time for me to leave and go Home."

Several months later, I received a letter. I opened it, folded it, and returned it to its envelope.

Grandma had reached Home.

Are "Granny Flats" The Answer?

By H. Miriam Ross

As an innovation recently introduced from Australia, "granny flats" are being hailed as a solution to problems of housing for senior citizens. Qualify for government assistance, install a portable trailer in your back garden, ease the generation gap, beat inflation, and solve the housing crisis—all in one fell swoop! Unfortunately for social planners, problems are not always amenable to simple solutions. People do not conveniently fit into prefabricated "flats."

For some families, "granny flats" may be the answer to providing assistance for an older member, for other persons, such structures may not be appropriate. What if you don't have a house or more than a pocket size back garden? What if you're a "granny" without any nearby "grandkids" who are willing to modify their property?

Why Are Problems in Aging More Acute Today?

Yet, we must face the dilemma into which we have been precipitated by better sanitation, improved food supplies, easier transportation and communication, and awesome advances in medical technology. In Canada (as in most industrialized nations), the numbers of the population 65 years and over have grown consistently since the turn of the century: from slightly more than a quarter of a million persons or 5.6% of the total population of 5.4 millions in 1901 to 2.4 millions or 9.9% of 24.3 millions in 1981. Furthermore, it is projected that by 2001 nearly 12% of the total population will be 65 years old or above. Moreover, the older population is itself aging. In 1901, fewer than 40,000 Canadians were aged 80 or over; by 1981, 451,000 were in that age group—and that number is expected to double by the year 2021.

For Canadians, life expectancy at birth has increased continuously during the last half century: 60 years for males and 62.5 years for females in 1930-32 compared to 70.2 and 77.5 years respectively in 1975-77. Life expectancy at age 65 has also increased—from 13 additional years for men and 13.7 for women in 1930-32 to 14 added years for men and 18 for women in 1975-77. One striking feature of these patterns is the widening numerical imbalance between males and females. Whereas males in the 65-plus group slightly outnumbered females in the first half of this century, by 1981 there were 124 females per 100 males aged 65-79 and 184 females to 100 males in the 80-and-over age group.

But these dramatic changes represent only part of the reality where aging women are concerned. Given the increasing longevity of women and our cultural norms that the groom should be older than his bride, most married men can depend on the assistance of caring wives throughout their lifespan. If widowed, men tend to remarry—usually to younger women—and to continue to live in families. Consequently, few elderly men need to turn to other sources of aid. Most married women, on the other hand, can now expect their lives to include many years of widowhood, often in single person households. This is a relatively new phenomenon in Canada; for example, between 1961 and 1981, the proportion of women aged 65 and over living alone doubled from 16% to 32%. As these women age, they tend to outlive their personal and/or financial resources and have to seek help elsewhere. We might ask then whether woman's extra years of life are a bonus or a burden, an opportunity or a problem.

Are There Creative Solutions Other Than "Granny Flats"?

Returning to our original question, are "granny flats" the answer or should we seek other creative solutions? If so, who should be seeking them and when? In looking for answers, we need to explore both the structural and personal aspects of the dilemma.

The large household with extended family members and shared accommodation is a thing of the past for much of Canada's population today. Nevertheless, most modern houses are designed for families, albeit small families. With one large master bedroom, one or more smaller bedrooms and common rooms planned on the open concept, these houses do not provide enough personal private space for household combinations other than some form of a nuclear family. Such structures deter us from imagining new forms of shared housing. Furthermore, until very recently, our legal system has had scant options for persons who wished to purchase homes as joint tenants or tenants in common. Nor has there been much social acceptance for shared accommodation after young adulthood by persons other than biological kin or married partners.

Dr. H. Miriam Ross is Assistant Professor of Missions and Social issues, Acadia Divinity College, Wolfville, N.S. After working as a nurse under the Canadian Baptist Overseas Mission Board in the Republic of Zaire for thirteen years, Miriam Ross completed studies for a PH.D. in anthropology. In 1984, Acadian University honoured her with the degree of Doctor of Divinity. — Thanks to the **link & visitor** for permission to reprint this article.

But, given today's difficult economic circumstances, changes in family structures, and increased longevity, some people are entering into different living arrangements. The introduction of "granny flats" is one example. Another is described in *The Financial Post Magazine* (September 1984) under the title of "People who need people," i.e., those seeking shared accommodation with congenial persons as a businesslike answer to housing problems. In Vancouver, Edmonton, Ottawa and other Canadian cities, several projects are in place to help senior citizens find others of their own age group with whom to share accommodation or to locate younger persons willing to help with household chores in exchange for a place to live. In the United States, Maggie Kuh, retired Lutheran laywoman and outspoken founder of the Gray Panthers, has long advocated intergenerational households where individuals join forces for mutual benefit for all concerned.

Does Interdependence Provide An Answer?

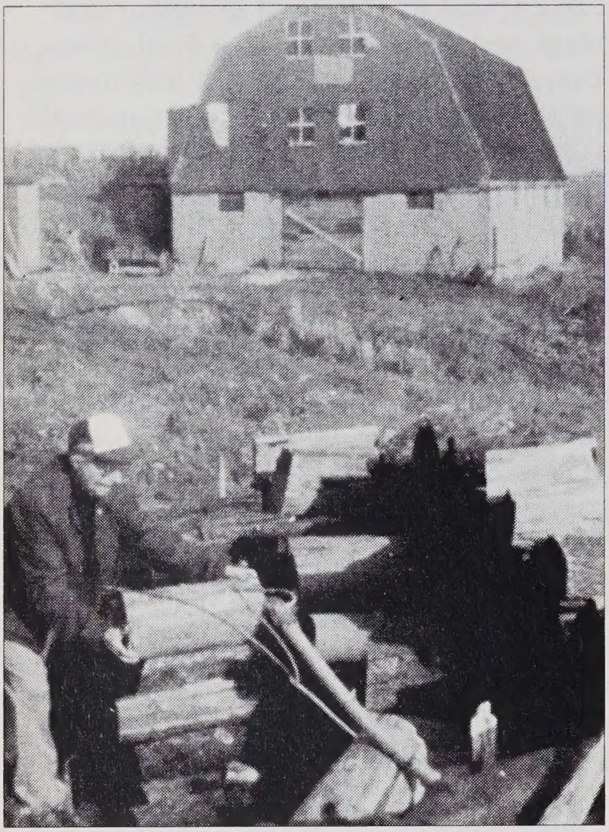
But changes in established patterns are slow in coming. Within North American culture, self-sufficiency is a prime value. In this context, we strive to move out of dependence to independence but stop short of interdependence, a mark of true maturity. Although loathe to admit it, Christians tend to be deeply imbued with values of the surrounding culture. This tendency is particularly evident in our fiercely independent single person households. These may serve as a symbolic bastion of our ability to be self-sufficient but they often impede our expressions of concern for others, give the lie to our espousal of Christian community, and leave us bereft in times of need, especially as we age.

Advocates of joint households point out several advantages, particularly for elders. When thoughtfully planned, these ventures promote self-help and self-care. Often older people (and younger ones as well) find it hard to replace losses in their social networks as family members and/or friends move away, become incapacitated, or die. Integration into joint households can expand the circle of potential contacts and friends, reduce social isolation, and combat feelings of loneliness and futility. The presence of congenial companions lessens the danger of retreating into oneself; even when relationships are less than optimal, they may still be challenging and growth promoting. Household members may be good friends without being buddies. Through pooling social and financial resources, we may achieve richer and more interesting situations for ourselves and free up time, energy, and assets to offer to others in need. As a by-product, we may reduce the chances of living out our days in a ‘‘granny flat’’ or a nursing home.

Some Pitfalls to Avoid

Notwithstanding these advantages, realists sound cautionary notes. Those planning to share accommodation need to work out ground rules for matters such as ownership of property and personal possessions, division of household tasks, standard of living and entertaining, sharing of expenses, forms of decision-making and conflict resolution, level of intimacy, needs for personal space and time, etc. A probationary period and a time limited contract allow termination of unsatisfactory arrangements.

For women who are alone in today’s society, participation in planned joint households may help to alleviate the deleterious effects of loneliness, social isolation, and restricted income. More than that, such a mechanism may offer distinct opportunities. For example, two of my women friends retired after decades of missionary service overseas. Combining their funds and skills, they purchased a small rather neglected farm and are well launched into



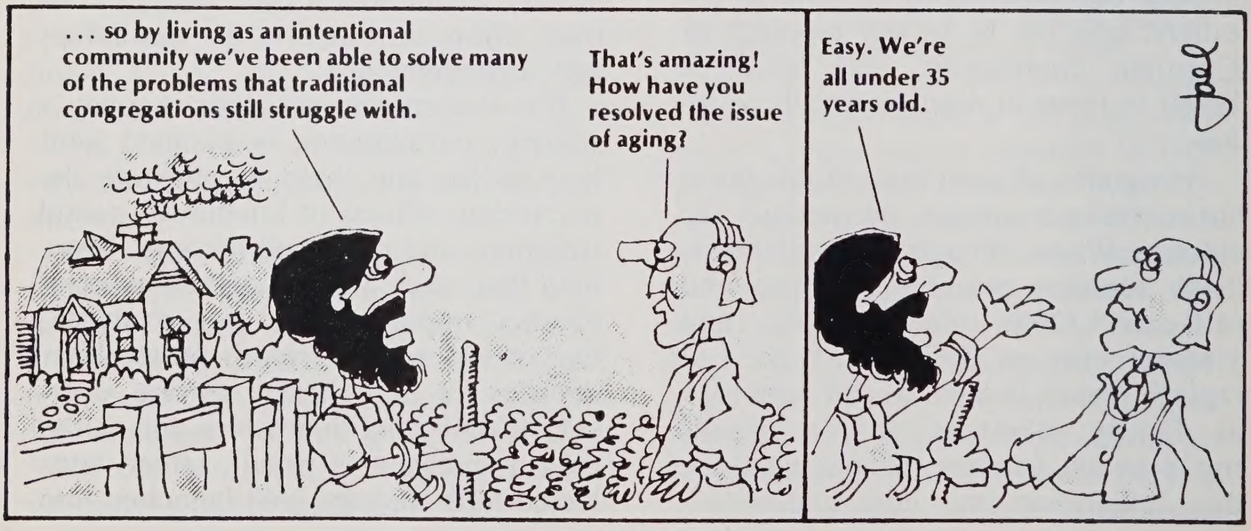
From a hospital in Zaire to 84 acres in West Virginia that include grapevines, asparagus and strawberry patches, two dogs, a tractor and chain saw spells hard work and satisfaction for retired missionary.

a five year plan which includes planting gardens, a small orchard and vineyard, and renovating a sturdy old three storey barn into a large comfortable living space and work areas. Their joint venture provides stimulus for continued learning, outreach to many new social contacts, and opportunities to witness to their Christian faith.

Sharing our lives and our fortunes with others may serve to dispel feelings of helplessness and depression to which we can fall prey as physiological changes come with added years. As members of a small caring group, we can receive and radiate the love of Christ. We can reflect on our past, discern the meaning of our present, and anticipate the future to and beyond the dividing point that we call death. Such a choice may even enable us to bypass the "granny flat."

Statistics from *Fact Book on Aging in Canada*, Second Canadian Conference on Aging, Ottawa, October 24-27, 1983.

Sisters and Brothers



... so by living as an intentional community we've been able to solve many of the problems that traditional congregations still struggle with.
That's amazing! How have you resolved the issue of aging?
Easy. We're all under 35 years old.
Joel

Wasted Life

Half of my time was spent remembering
How life was in days gone by
The other half was spent in dreaming
The things I'd do before I die.
But soon my memories seemed to dwindle
A child's past alone was there
The days before my reminiscing
Came to steal my life and cares.

And so I set my mind on future
Of what I'd someday be and do.
"What grand things" my heart would tell me,
"God would like to do through you."
"I'll follow Christ and preach his gospel.
I'll show his love to all I see.
I'll bring his word to distant lands.
What great times those days will be!"

"And when I'm old" I'd tell myself,
"I'll gather round me those I love
And tell them of the joys and wonders
Brought to me from God above."
But then one day in great dismay
I realized I was already old.
My life was spent in useless dreaming
There were no more memories made of gold.

Today I looked into the mirror
I saw an aged and feeble face.
I realized then with bitter sorrow
My dreaming kept me from the race.
When God had called me for his work
My childish memories drowned his word.
All my thoughts were for tomorrow.
Today he called, but I never heard.

And as I gather all my loved ones:
A dog, a cat and a budgy bird,
I can't recall a thing I've done
And so retreat without a word.
For yesterday is dead and gone
Don't let its memories cloud your way
And tomorrow can only bring great things
If you make them start today.

Arlene Randall

Arlene Randall has been a Presbyterian missionary in Nigeria since 1978. She does Christian Education work at the Presbytery level and has a special interest in youth.

Never Too Old!

by Margaret Hepburn

In May, 1984 I received a brochure from Gail Allen, our Presbyterian World Service and Development representative in Western Canada, which offered a seminar to study Native culture and problems in the north. My first reaction was, "I would love to go". On second thought, was it sheer folly for a woman of seventy-six years old to go to the Canadian north, travel down the MacKenzie River in an outboard motorboat and fly into one settlement area in a one-seater plane? But the idea persisted. If I didn't go now, I would regret it for the rest of my life. I had made many friends with Native people in our local area over the years and wanted to know more of the people in another area. I applied and was accepted.

The study was led by Father Rene Fumoleau, an Oblate priest. Father Fumoleau had worked in the North West Territories for 32 years and knew the area, the people and their problems. He is an author, historian, and photographer.

There were sixteen people in our group, seven denominations from four provinces. The mix proved beneficial both socially and spiritually to each member of the group.

We spent 5 days in Yellowknife, billeted in student dorms. Sleeping in individual rooms in bunks with sleeping bags made us feel like teenagers which added to the atmosphere. Native people in the N.W.T. wish to be called Dene, their original name before the white man came, rather than Indian. Each day we interviewed four or five people, Dene chiefs, social workers, government representatives, teachers, community leaders and one lawyer to get first-hand information about the people and their problems.

We flew to Norman Wells for a one-day view of the huge oil project and a comparison in life style to the peaceful easy-going existence of the Native people. A few natives work there but the majority feel it is a disruption to their way of life. The Great Spirit gave them the use of this land for generations in the past, present and the future, but not to sell and not to destroy. They are heartsick with what is happening to their land.

In his book on Indian treaties, *As Long as This Land Shall Last*, Father Fumoleau describes how Indian Affairs duped the Native people into signing these treaties, 483 of them. Some were amendments to the main treaty, promising to protect their fishing, hunting and trapping rights: "While the sun rises on the east and sets in the west and the MacKenzie River flows, nothing will be changed, it will be comfortable here; it will make you happy." Yet every treaty was broken.

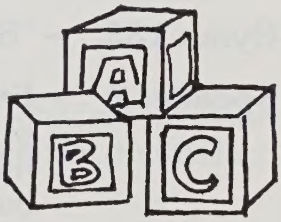
Next stop was Fort Good Hope, an isolated Dene village on the MacKenzie River, with only river or charter plane transportation. Most of our party went down the MacKenzie River by outboard motor boats but as it was a 7 or 8-hour trip, they persuaded me to fly, considering my age. We had nine days in Fort Good Hope, mingling with the Native people, fishing and picking berries. They are a shy people, but very warm, generous and hospitable. The young people respect their elders, looking to them for guidance through legends and stories, and are anxious to carry on their ancestoral customs. I think I was accepted so freely by the children, since I am a grandmother.

I am grateful to Gail for that brochure and for the experiences the trip afforded me. One is never too old to learn something new.

Devotional on the banks of the MacKenzie River.

AN ALPHABET OF THOUGHTS FROM AN 80 PLUS CHURCHGOER

A is for Able. I'm glad I can go.
B is for Babies; just see how they grow!
C is for Cushions to soften our seat,
D for the Dear friends who smile as we meet.
E is for Easter, the crown of the year.
F is Flowers arranged with such care.
G for Grins when the 'mike' gives a groan
H is for Hymns, some so loved and well known.
I is for Interest in that young man there
J is for Jeans; must those girls wear them here?
K is for Keeping my thoughts on the theme
L is for Lapsing off into a dream.
M is for Music, uplifting and grand
N for the New songs. The young love a band!
O is for 'Oldies' so set in their ways,
P for the Power of prayer and of praise.
Q is for Quietness; just sit and think
R is for Rest from the stove and the sink.
S is for Strangers; I once was one too.
T is for Thanks for blessings anew.
U for umbrella (don't leave that behind)
V is for Visitors, thoughtful and kind.
W for the Word that we hear preached with skill
X for Xpressions of love and goodwill
Y is for Young folk: O Lord keep them true
Z is for more Zeal in service for You.



— from **Harvest Field**, June 1984.

P.M. Bond

THREE GIFTS OF EASTER

by Lucie A. Milne

Speaker 1 — A manger and a cross.
Birth! Death! They go together.
He was born that he should die.
He died that he should live again.
He lives . . . and his life is ours.

Hymn 168 — “A man there lived in Galilee”

Speaker 1 — When Jesus was a young child, he received three gifts from the wisemen from the East — gold, frankincense and myrrh.

Speaker 2 — **Gold** — the gift fit for a King! For he was born of the lineage of King David, and his kingdom is a reign of love for all.

Speaker 3 — But . . . ‘they stripped off his clothes and put a scarlet robe on him. Then they made a crown out of thorny branches and placed it on his head, and put a stick in his right hand; then they knelt before him and made fun of him. “Long live the King of the Jews!” they said. Then they led him out to crucify him.’ (Matt. 27:28, 29, 31(c) T.E.V.)

Speaker 1 — Prayer: O God, our King, we need not stand on trial for the failures in our lives, for your son has stood in our place. He has taken the weight of all that separates us from you, and lifted it on a cross of suffering. Help us as we meditate on this act of love.
(silent prayer or meditation) Amen.

Hymn 185 — “Beneath the cross of Jesus”

Speaker 2 — **Frankincense** — the gift for a priest! Incense is the symbol of prayer reaching up to God. The Latin word for priest means ‘bridge builder’. Jesus, our High Priest, is the bridge builder by whom we can come to God.

Speaker 3 — “Jesus again gave a loud cry and breathed his last. Then, the curtain hanging in the Temple was torn in two, from top to bottom. . . .” (Matt. 27:50,51 T.E.V.) The curtain in the Temple separated the Holy Place from the Holy of Holies.

There, the high priest alone could enter and then only once a year. The torn curtain is a symbol that people no longer are separated from God's presence. All can come to him directly in prayer.

Speaker 2 —Prayer: O God, all that would separate us from you has been removed by the death of your son Jesus, our High Priest. Our prayers rise to you as incense, and you hear them always. Help us as we meditate on this act of love.
(silent prayer or meditation) Amen.

Hymn 178 —"When I survey the wondrous cross"

Speaker 2 —**Myrrh!** The gift for one who has to die. Mixed with wine it soothes pain.

Speaker 3 —"They offered Jesus wine mixed with a bitter substance; but after tasting it, he would not drink it." (Matt. 27:34 T.E.V.)

Speaker 2 —Myrrh is used to embalm dead bodies.

Speaker 3 —"Very early on Sunday morning the women went to the tomb, carrying the spices they had prepared. They found the stone rolled away from the entrance to the tomb, so they went in; but they did not find the body of the Lord Jesus." (Luke 24:1-3 T.E.V.)

Speaker 1 —The gift of myrrh was not used. Jesus lives! Christ is risen!

Voice 1* —He is our King!
Voice 2* —He is our High Priest!
Voice 3* —He is our Saviour!

All 3 voices —Allelujah! Jesus Christ is our risen King,
High Priest and Saviour! Allelujah!

Speaker 3 —Prayer: O God, our Saviour, we are the children of your Kingdom. Your life is our life. Help us to meditate on this fact with grateful thanksgiving.
(silent prayer or meditation) Amen.

Hymn 190 —"Jesus Christ is Risen Today"

* (Each voice should be sitting in a different part of the group and stand up to say her line, remaining standing for the final lines, said together.)

Note: For more effect, speakers could read scripture passages from the Bible.

ACTIVE SENIORS . . .

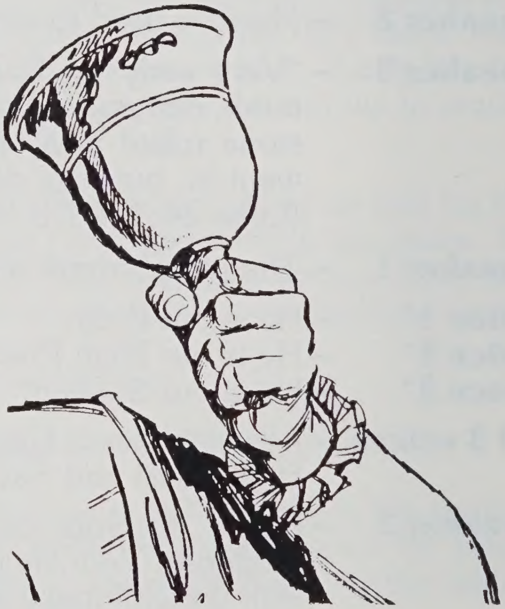
Photo by courtesy of the Hamilton Spectator.

Geritol Follies

In 1986 the group of entertainers known as the Geritol Follies celebrates their 10th anniversary. From a cast of 35 the group has grown to over 100 seniors who entertain with dancing and musical comedy. Their first production was assisted by a nominal government grant but all subsequent productions have been completely self-sustaining and have produced a profit which is used for charitable and community work. The "Follies" are based in Hamilton, Ontario operating out of the Y.W.C.A., but attract audiences from all over southern Ontario and the northern United States; up to 216 busloads came for one mid-year series of performances. The group has now gone international, performing in the Toledo, Ohio, Arts Festival. Master of Ceremonies, director and choir leader, Chris Hamilton was awarded the 1984 Hamilton Status of Women Award for Arts.

Bellringing Seniors

Have you ever heard a group of bellringers? Their music is a joy to the ear and to the heart. Often it is given to us by senior citizens. Some groups have been performing for a considerable time but you may find a group that is still in the learning stage and open for new members. In Toronto there is such a group in St. Andrew's United Church. They have not yet "gone public". They practise once a week. It is not necessary to be musical but it is helpful to have a rudimentary knowledge of the scales. Each ringer is responsible for only one or two notes and these are played in concert with the other members of the group. If you are looking for a new interest, make enquiries in your churches and senior citizen organizations. Bellringing may be the answer.



Your Monthly Smile

"My family's ancestry is very old" said a club member impressively. "We can be traced back to the early kings of Europe." Turning to the lady beside her, she asked. "How old is your family my dear?"

"I really don't know", was the sweet reply. "All our family records were lost in the great flood." *CIRG*, April 1985.

crieff hills community

EVENTS FOR THE PERSONAL ENRICHMENT AND GROWTH OF SENIORS AT CRIEFF HILLS COMMUNITY — THE RETREAT AND CONFERENCE CENTRE OF THE PRESBYTERIAN CHURCH IN CANADA.

Spring Week for Seniors I (May 12-16)
Spring Week For Seniors II (May 26-30)

Many Senior adults come back year after year to enjoy a time of physical and spiritual refreshment, to renew old friendships and make new ones. New guests are always welcome. The program includes excellent meals, walks, relaxation, outings to places of interest, Bible Studies and devotions. The weeks begin Monday before lunch and go through until Friday after lunch. Cost: $132./person.

A Short Retreat For Seniors (June 11-13)

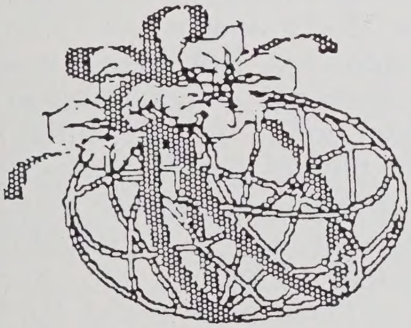
This program for Seniors is particularly planned for those who would like a shorter time away. The format will be similar to the other Senior events with a blend of relaxation, activity, conversation and devotions. This will be an excellent event for Seniors who would like to try out an overnight program at Crieff Hills.

For specific information contact: Crieff Hills Community, R.R. No. 2, Puslinch, Ontario N0B 2J0 or phone (519) 824-7898 between 9:00 a.m. and 4:30 p.m. Monday-Friday.

CRAFTS 'FOR THE YOUNG AT HEART'

Easter Eggs

Surprise someone with this fun-to-make centrepiece.



MATERIALS:

Balloons
Commercial craft starch or sugar and water
Balls of coloured cotton yarn
Ribbon
Small Easter ornaments or silk flowers

DIRECTIONS:

Blow up balloon to the size of egg desired. Use a commercial craft starch or mix 1 cup sugar with 1/2 cup water, bring to a boil, and cool 10 minutes. Dip yarn into starch solution. Wrap the balloon in wet yarn to achieve a lacy effect. Hang to dry. When yarn is dry, puncture and remove balloon. Decorate egg with bows, fancy ribbon, ornaments or flowers. For a centrepiece, place a large egg on cellophane excelsior or several small ones in an Easter basket.

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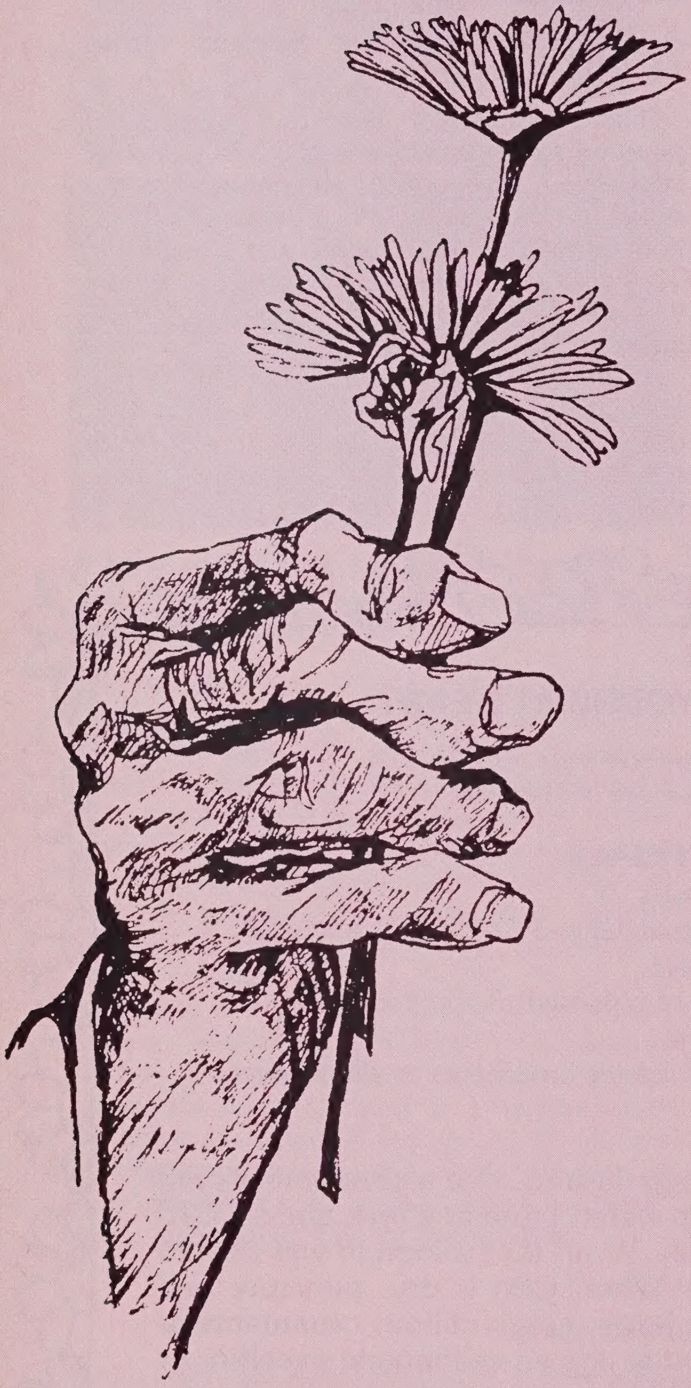
Getting Ready to Sing Out!

by Marjorie Edgar



Suggested Scripture reading: 2 Corinthians 12:1-10, Genesis 21:1-7, Luke 10:21-22.

Even on my 68th birthday I didn't feel that I was growing older. I was blessed with good health. But four months later I had my first seizure while driving home from downtown. Hospital tests revealed cancer. Hospitalization and radiation changed my image of myself radically. From being active in sports, church and community affairs, I became a very dependent person.

Losing my independence changed me powerfully. Family and friends, neighbours on the block and farther away visited, phoned and brought love-offerings of food. I've become more humble, I think, and so grateful to the understanding circle that surrounds me. Hospital staff, the family doctor, my sisters and my worried husband have dealt patiently with me.

The Lord God has humbled me. I never thought I needed that! I felt I was made in God's image and I thought I should stand tall. But there it is — one of life's mysteries — you're never taller than when you're on your knees.

After a time of inward crumpling, my faith is strong again. In the meantime, my body is stronger — no doubt helped by positive thinking and constant prayers of loved ones in and out of the family. And so I've been looking around and cheering others with phone calls and cards.

It is good to laugh. Laughter is healing. Do you recall God's lovely joke when Sarah conceived in her golden years? They called the baby Isaac, which means laughter. With Paul I'm getting ready to sing out, "Death is swallowed up in victory." (1 Cor. 15:54)

In Memoriam

Elsie McKague

Mrs. A. H. (Elsie) McKague, a former member of Council Executive, passed away on December 2, 1985 at York Central Hospital, Richmond Hill, Ontario.

Elsie will be remembered by members of the Society for the imaginative way she wrote the material for Officers' Corner for many years. All who received her cheery notes at times of illness or at Christmas will miss hearing from her.

Elsie came on Council Executive in 1964 and in 1966 was elected Secretary for Afternoon groups. She held this office for three years.

She was very active in her local group at St. Andrew's, King City from 1970 until recently. As group leader, Elsie took responsibility for the Mission Study. Under her direction, the material was brought alive. She was also an active worker in the local hospital gift shop.

Prior to moving to King City the McKagues attended Glenview Church, Toronto where Mrs. McKague was very active in both the choir and the WMS.

Over the years she corresponded with missionaries and often used their letters to enhance the study materials.

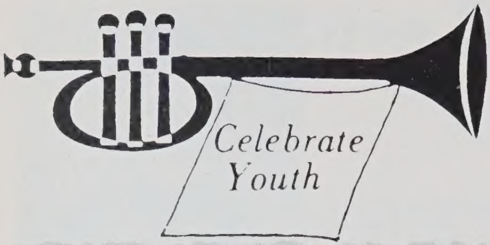
The condolences of the Society go to Elsie's husband, Andrew, daughters Anne, Marjorie, Jane and their children.

Elise Barlow

In "The Four Corners", the magazine of The Presbyterian Missionary and Deaconess Training Home (now Ewart College), the following lines were included in the list of students for the 1929-30 term: "Elise Barlow — long-lashed eyes, demure and staid, she is Guiana's little maid."

Elise came from British Guiana to further prepare herself for service to the church in that country. She was the sister-in-law of Dr. J. B. Cropper the well-known worker there and in other fields. After her graduation in 1930 Elise returned to her homeland where she was involved in the organization of a girls' school and was later principal of the school known as the Girls' Training Home, Suddie, Essequibo. In the late 1930's Elise served in the Girls' Home in Princestown, Trinidad, under the Church of England Mission.

For many years there was little news of Elise. She returned to British Guiana and she and Mrs. Cropper, then a widow, moved to New Zealand where they shared a home in Levin. With passing years it seemed advisable to give up their home. They moved to Reevedon Home, a residence for seniors in Levin. Elise's health deteriorated and she spent the early months of 1985 in hospital before being called home on the 24th of August in her 90th year.



Delinquents

We read in the papers
We hear on the air
Of killing and stealing
And crime everywhere.
We sigh and we say
As we notice the trend
"This young generation
Where will it end?"
But can we be sure
That it's their fault alone?
That maybe most of it
Isn't really our own?
Too much money to spend;
Too much idle time;
Too many movies
Of passion and crime.
Too many books
Not fit to be read;
Too much evil
In what they hear said;
Too many children
Encouraged to roam,
By too many parents
Who won't stay home.
Kids don't make the movies
They don't write the books
That paint a gay picture
Of gangsters and crooks.
They don't make the liquor,
They don't run the bars,
They don't make the laws
And they don't drive the cars,
They don't make the drugs,
That addle the brain.
It's all done by older folk,
Greedy for gain.
Thus in so many cases
It must be confessed
That label "Delinquent"
Fits older folk best.

Author unknown

Delinquents — how true it is! We hear a great deal about the young people, children and youth who get into trouble and very little about the good things they do. We blame their parents, their schools, their friends, almost everyone in society. We are always saying "if only **they** would do this or that we would be able to change what is happening. But what about "me" doing what needs to be done?

The right hand column of the poem above points to adults as the ones to blame, but again collectively. Until we come to a realization that we are all as individuals responsible for the problems society faces, we will never see changes take place. But, where do we start? As the song says "Let there be peace on earth — and let it begin with **me**."

The "Celebrate Youth" page was originally intended as a place where the WMS could acknowledge that part played by young people and the good they do as they work for the mission of the Church. I hope you share it with young people. Encourage them to read the magazine but more importantly encourage them with your own personal word of commendation.

Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.50
Each additional book - $.20

You and Your Aging Parent — The modern family's guide to emotional, physical and financial problems . . . *$13.50. by Barbara Silverstone and Helen K. Hyman. Pantheon Press.*

Telling a Child About Death . . . *$8.50. by Edgar N. Jackson. Dutton Publishers.*

Old People . . . *$.80 and* **Living and Dying . . .** *1.80. From the "Living Skills series" for teaching children. Creative Resources Publishers.*

Never a Dull Moment . . . *$4.95. by Peggy Holmes and Andrea Spaulding. Collins Publishers.*

The author in her eighties (Canada's oldest radio broadcaster with her own program) shares her happy family life in western Canada.

Aging as a Spiritual Journey . . . *$15.95. by Eugene C. Branchi. Crossroads Publishers.*

How to grow old with faith, grace and dignity.

Our Best Years . . . *$15.95. by Helen Hayes. Doubleday.*

Filled with insights gained from lived experiences, this exuberant book communicates the needs and concerns both of retirees and those planning for their retirement.

Improving With Age — How to Enjoy your Senior Years . . . *$13.95. by Leslie Holbrook. Deneau Publishers.*

An upbeat book filled with useful advice for seniors on health, diet, money management, second careers, accommodation and travel. A book for Canadians by a Canadian.

NOTE: Postage has been increased to $.20 for each additional book.

* * * * * *

AN ELDERLY MAN

An elderly man stopped at a hearing-aid centre and asked about prices.

"We have them from $25,000 down to $1.50", said the salesman.

"What's the $25,000 one like?" asked the man.

"Well, it translates three languages."

The customer: "And what about the one for $1.50?"

"It's this button attached to a string," said the salesman, pushing it across the counter.

"How does it work?" asked the customer.

Salesman: "It doesn't. But if you put the button in your ear and the string in your pocket, you'll be surprised how loud people will talk.

* * * * * *

Stewardship Resources

Time

Talent

Treasure

As an individual or group member you may wish to delve into and/or encourage your group to study this Stewardship theme.

Why not start with:

Journal of Stewardship — provided by the BCL for every minister. Ask your minister to let you read his/her copy! The Journal is concerned with all aspects of Stewardship. It provides articles, statistics and the most recent publication listings.

For Individual or Group Study

Handle with Care (Student Book) — $1.10 — Studies in Responsible Stewardship by I. Rogers, O. Owens, Hugh F. Davidson, edited by Kenneth I. Morse. The titles of the three units are God's Earth is for Sharing (5 sessions), Money Counts (4 sessions) and The Congregation as a Good Steward (4 sessions). Well worth reading on your own.

Handle with Care (Leader's Book) — $2.70 — Studies in Responsible Stewardship. Provides background and outlines for the 13 study sessions listed above.

Stewardship: A Congregational Life/Intergenerational Experience ($7.60). A filmslip, resource book and guide. The resource book helps examine biblical and modern understandings of stewardship. The filmslip is designed to celebrate and affirm the goodness and joy of stewardship opportunities.

Christians Doing Financial Planning II: Your Values and Your Money ($1.50). Commission on Stewardship, NCC. This is a do-it-yourself guide for individuals and families who want to better plan their use of financial resources.

For Youth

Stewardship of All Life ($4.10) — Elizabeth Caldwell. For *younger youth*, this study offers the opportunity to compare their attitudes with biblical examples and situations so they might discover new ways to be better trustees of creation. Most useful for *Adults* too in defining stewardship and making a commitment to become a better steward!

For Children

A Penny a Day by Norma E. Koenig. Story-work-book on economic justice. (Grades 3-6)

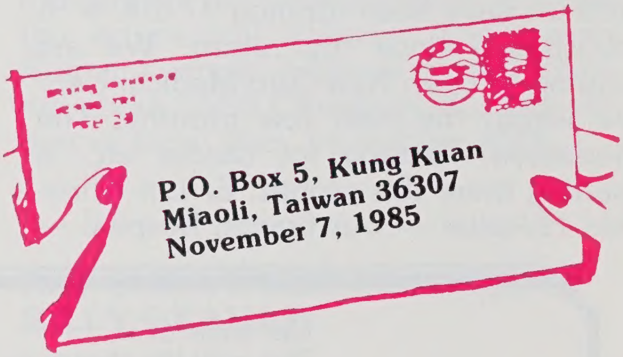
For those who are interested in a deeper, more theological look at the theme

Christian Mission: The Stewardship of Life in the Kingdom of Death ($7.00) by Douglas John Hall. Hall prods the reader to examine the mission of the Christian faith in terms of the stewardship of life, love and grace in a nuclear age. He helps us deal with traditional concepts of stewardship in a different way and encourages us to discover how and where God's mission is being carried out in to-day's world.

Celebration and Suffering ($5.00) by Joseph C. McLelland. The Moderator of the 111th General Assembly has written this 88 page booklet for group or individual study. It contains six meditations and Bible studies relating to Christian living as a call to stewardship. He explores the roles of the life of faith — celebration and suffering by examining Biblical, historical and modern sources which witness to the dynamics of faith and show that Christian living is a call to stewardship.

All the above resources are available from the new Resource Distribution Centre, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Cheques should be made payable to the Presbyterian Church in Canada. Please add 6% handling charges to the total of your purchase.

Dear friends,



We believe that God is supporting our work everyday. We are now speaking the Hakka language. Communication is much easier than it was before. Not only can we speak in the Hakka language, but Mr. Kim is preaching in it.

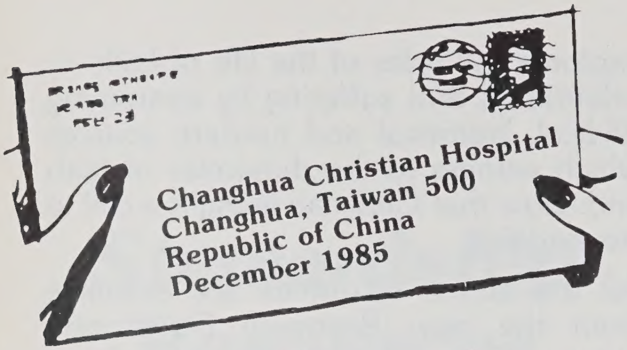
In addition to the study of the Hakka language, Mr. Kim's work is to help in the Sunday School and in the Women's department of the Kung Kuan Presbyterian Church.

Mr. Kim designed a badge for the Hakka gospel choir on August 5. We have a program to share the gospel with young people through the teaching of Chinese calligraphy. We are also praying for programs to meet the needs of the women in the Hakka Churches of the Presbyterian Church in Taiwan.

We ask for your prayers for our Hakka language study and our mission.

Thank you for your continued prayers.

Yours sincerely,
Rev. Choong Mok Kim.



Changhua Christian Hospital
Changhua, Taiwan 500
Republic of China
December 1985

I returned to Taiwan on September 20th . . . thankful for a great year at home of both studies and deputation and being with my family. I studied towards a Diploma in Nursing Administration and have one course and a paper to write to complete the qualifications for it.

I have been very busy and involved in the many areas of our hospital's expansion and with concerns for the future ministry and service. Changhua Christian Hospital now has over 400 beds and we have been running 97-100 + % occupancy since my return. We are hoping to open Nan Guo Medical Centre within the next few months. The Radiation Therapy for cancer etc. is starting there this month. Er Lin Christian Hospital — our branch hospital — (was) dedicated on November 29th, the 89th Anniversary of our hospital. We pray this will be particularly helpful for the maternal child care in that area. We also have some responsibility for Puli Christian Hospital with one of our doctors as the assistant medical superintendent, and several of our doctors and staff go there a few days each week. In the future our hospital will be the central network for medical care in relation to the government for all these hospitals and clinics. We have many challenges before us and need your continuing prayers and support.

Our Pastoral Care Dept. has also increased its staff and has interns for Clinical Pastoral Training. We pray we will be able to meet the total needs of the patients, especially their spiritual needs, and that our hospital will have an everlasting witness to the Gospel of Jesus Christ here in central Taiwan.

Thank you for your continuing prayer support and friendship throughout the years and in the year to come.

Love, peace and joy, always,
Joy M. Randall.

Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion;
Sans teeth, sans eyes, sans taste, sans everything.
—William Shakespeare, *The Seven Ages of Man*

What makes some retirees retain their zest and enthusiasm for new experiences while others become self-seeking, frustrated, stagnant, or lonely? I think it's due to activating faith and love. By the time we reach retirement we have had a wealth of experience we can use for the benefit of those around us. We have skills that need not deteriorate. And most of us will have the time — 10, 20 or 30 years — to use our newfound freedom for creative Christian living.

If we use retirement years to deepen our understanding of ourselves and others, if we look upon life as a never ending and constantly changing adventure, if we use our talents to the fullest, serving the God we love, our sense of happiness in later life will be assured.

Instead of "sans everything", we will enjoy "the last of life for which the first was made"!

Gladys J. Peterson, *Interlit*

NEWS

BILLY GRAHAM CELEBRATES 67TH BIRTHDAY

Minneapolis, Minn. — Evangelist Billy Graham, who celebrated his 67th birthday on November 7, 1985 reaffirmed that despite his age he has no plans to slow down.

"I don't intend to quit preaching until God retires me," the youthful looking Graham said, "And the doctors tell me I'm healthier than I've ever been. The most surprising concept to me is the brevity of life. I have no fear of death at all. There is no chance that I am wrong about heaven because I believe what Jesus has said in the Bible."

Reverend Graham's whirlwind preaching tour of Romania and Hungary last October was the most intensive schedule of his 40-year ministry and capped a busy year which included record-setting Crusades in Ft. Lauderdale, Hartford, Anaheim and Sheffield, England.

NEPAL AMBASSADOR RESPONDS TO CHARGES OF INTOLERANCE

LONDON — Nepal's ambassador to the United Kingdom, Ishwardi Raj Pandy, has responded to charges by some evangelical groups that Nepal persecutes people who change their religion.

In a letter to "The Times" newspaper, Pandy said the country's constitution "lucidly states" that Nepalese may freely practise their religion, but "no person shall be entitled to convert another person". He said attempts to convert Nepalese, "in other words, 'rice Christianity', may result in the exploitation of ignorance and poverty by unscrupulous methods". In an interview, he called a world-wide letter-writing campaign against the Nepalese law "a tactic of Christian terrorism".

Some evangelical groups have charged that upwards of 50 Christians in Nepal are under arrest for distributing literature and baptizing converts.

Nepal is a mostly Hindu kingdom in the Himalayan Mountains. Among groups working there without reported incident are the United Mission to Nepal (an ecumenical agency), and various Roman Catholic religious orders. There are about 5500 Christians in a population of more than 14 million. **EPS**

BEV SHEA WEDS AT HOME OF BILLY GRAHAM

MONTREAT, NORTH CAROLINA, December 19, 1985 — Gospel singer George Beverly Shea was married this week to Karlene Aceto, of Montreat, North Carolina, after a long friendship.

A double-ring candlelight ceremony took place at the home of the Rev. and Mrs. Billy Graham in Montreat. Mr. Shea, well-known vocalist for the Billy Graham Crusades, is often called "America's beloved Gospel singer." He has been singing the Gospel around the world for more than 40 years. He has recorded 54 sacred music albums and is the author of two books.

wms highlights

SYNODICAL NEWS

The Fall Executive Meeting of **Quebec and Eastern Ontario** was held in Almonte, Ontario with the President, Mrs. Joan Sampson, presiding. Speaking on the theme "Growth" was Dr. James Sauer, minister of St. David's and St. Mark's, Ottawa and former Co-ordinator of the Committee on Church Growth, Presbyterian Church in Canada. Dr. Sauer emphasized three specific elements in church growth: purpose, people and program.

A skit, "Once Upon a Puddle", directed by Lynda Hoffos, A.E.C., was a challenge to everyone to launch out into the stream where the need is, rather than being content to stay in one's own small area.

"Raising a tree can be symbolic of raising youth," Norma Proudfoot said at a Tree Planting Ceremony at Camp Kannawin near Sylvan Lake, **Alberta**. The occasion was the **Alberta** Synodical Semi-Annual Meeting, October 1985. "They both require the same sort of environment — food and water, fresh air, and a chance to grow straight and tall to be of use to future generations," the President went on.

The tree planted was a Ponderosa pine, grown from seed. While standing among the poplars, the women were led by Lorraine Sage and Maryanne Proudfoot in the singing of Psalm 8.

"Our Heritage" — The Good News of the Kingdom of God was the theme of the Semi-Annual Meeting of **Saskatchewan** Synodical held in Parkview Church, Saskatoon, Saskatchewan, October 26. President, Mrs. Eileen Ward, opened the meeting with a reading, a Hymn and an Indian Prayer.

A special presentation divided into two separate parts, was led by Mrs. Marjorie Davidson, Agnes Hislop and Creola Simpson, A.E.C.

Guest speaker, Agnes Hislop, gave a most interesting account of her recent visit to Guyana to attend a Centennial celebration and conference.

On behalf of Agnes' many friends in the Saskatchewan Synodical, Daisy Ritchie made a special presentation to Agnes. Georgina Bone then presented her with the "Agnes Book", which included some of Agnes' writings, some of her "comings and goings", (room for Agnes to add momentos, photographs, etc.), and a tribute to Agnes written by Georgina.

PRESBYTERIAL NEWS

St. Andrew's Church, Saskatoon, Saskatchewan, was the scene of an exciting officers' training workshop for **Saskatoon** Presbyterial on November 16, 1985. Presbyterial Press secretary Yoka de Bruijn writes; "How would you like to be treated with a very large hypo and Anti-"Rut" serum? Well, it happened to Mrs. All Run Down and she felt great afterwards. It's very invigorating. It is called PEP and made up of Prayer, Energy and Personality. Her bad case of spiritual anaemia had been cured.

A similar lot befell other patients such as Mrs. Speakeritis and Mrs. Class Conscious. Mrs. Fun'n Fellowship was even sent home on a prescribed diet of reading the Presbyterian Record and Glad Tidings.

The miracle workers were "doctor" Dora Neilson and "nurse" Marjorie Davidson in a skit called *Tell me, Doctor*. The skit helped put in focus some of the problems encountered in local groups."

There was something for everyone in two back-to-back morning workshops under the excellent leadership of resource persons, Dr. Ronald Davidson, minister of St. Andrew's, and Creola Simpson, A.E.C. Afternoon events included a "Press" session with Zoe Dallas, former editor of the Women's Page, Saskatoon Star-Phoenix, and a filmstrip "The Prayer of a Nuclear Man".

ANNIVERSARIES

The Afternoon Group of **Ripley, Ontario** celebrated their **100th** Anniversary on October 6, 1985. Members from 8 local churches were in attendance. Guest speaker was Marion Mundell, a past President of the Hamilton-London Synodical, her theme "Living Waters".

An historical skit was put on by Mrs. Oliven McAuley and Peggy McCharles. The anniversary cake was cut by one of the eldest members, Mrs. Wm. McKay.

The **95th** Anniversary of **Morewood, Ontario** was celebrated at a special Christmas meeting on December 1, 1985. Following a welcome by the President, Mrs. Douglas Hunter, worship was led by Mrs. A. Koolwine and Mrs. K. Stewart.

The 95th Anniversary History of the society was written and presented by the secretary, Irene Stewart.

Tributes were paid to two long-time members, Mrs. Zoe McQuaig and Mrs. Ross Nurse. Mrs. McQuaig was born the year the society was founded.

Mrs. Wray McPherson, a granddaughter of the founder of the Society, Isabella Shearer, shared many pictures and delightful stories from the past to the present.

A Life Membership Certificate was presented to Lois Beaton.

The Sunday School class of Mrs. D. Hunter presented a puppet skit on Mission.

A large group of former members and friends helped the **Mt. Pleasant, Ontario** WMS celebrate its **80th** Anniversary October 23, 1985.

Following a luncheon the visitors heard histories of the Presbyterian Church in the village of Mt. Pleasant and the growth of the WMS. The guest speaker, the Rev. Glen Inglis, told of his work in Malawi illustrating his talk with slides of the country and people.

LOCAL NEWS EVENTS

The WMS of **First Church, Brandon, Manitoba** found "Fire Beneath the Frost" an interesting study. Part of their study included listening to a tape of The Arirang Chorus 1985 Canada Tour. Following a little practice and some help from Suzanne McIntosh on the guitar, the group sang the Korean folk song "Arirang". They are now looking forward to the study on Native Peoples.

Sunday March 16, 1986

A CALL TO PRAYER:

Our sister Churches in South Africa and Lesotho are calling us to prayer on behalf of their people and for the sake of our own souls. The Board of World Mission is calling the congregations of the Presbyterian Church in Canada to join their minds and spirits in prayer that the peace, justice and healing of Christ come to the people of Southern Africa. Congregations and Presbyteries are urged to observe this call to prayer on SUNDAY, MARCH 16, 1986, and are referred to articles in the February issue of the Record for background.

HYMN SOCIETY SPONSORS SEARCH FOR NEW ADVENT HYMNS

The Hymn Society of America announces a search for new hymn texts related to the Advent Season. In recent years there has been a renewed interest in these four weeks prior to Christmas. This search aims at providing new hymns in contemporary, inclusive language based on scripture from the Three-year Lectionary.

Entries should be in 4 non-returnable copies and include a $5 entry fee for each hymn. Deadline for entries is May 1, 1986. Winning hymns will be announced in October of 1986 and will be published by The Hymn Society of America, National Headquarters, Box 30854, Texas Christian University, Fort Worth, TX 76129.

For additional information:

W. Thomas Smith
The Hymn Society of America, Inc.
National Headquarters
Box 30854
Texas Christian University
Fort Worth, TX 76129
817-921-7608

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Education for Mission, Board of World Mission
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Phone (416) 441-1111

Where our dollar$ go

COMMITTEE ON CHRISTIAN LITERATURE
FOR WOMEN AND CHILDREN

The Committee on Christian Literature for Women and Children (CCLWC) was founded in the United States in 1913 by a small group of women who saw as their mission the spreading of the Gospel message to non-Christian women overseas. The Committee, which is housed with the Department of Intermedia in the Division of Overseas Ministries, the National Council of Churches, New York, helps women and children around the world. Projects sponsored by CCLWC include:

- production of a two volume set of writings of the experiences of women under martial law in the Philippines.
- support of a team based in Costa Rica which focuses on women's rights to fight sexual and social discrimination.
- training women to teach pre- and nursery school children in Nanjing, to write teaching manuals, and in the production of more teaching aids for use in schools.
- support of a neighbourhood school for handicapped children in Karachi, Pakistan which needs special teaching tools, special equipment and specially trained teachers.

In 1985, a Christian Literature grant of $500 was given by the Society to the Committee on Christian Literature for Women and Children (CCLWC).

In Remembrance

Mrs. Lucy B. Munroe
First, Brandon, Man.

Mrs. Dora Thompkins
St. James, Chatham, Ont.

Mrs. J. (May) Kerr
Knox, Conn, Ont.

Mrs. Margaret Murray
St. Andrew's, Guelph, Ont.

Miss Mayme McKay
Knox, Kincardine, Ont.

Mrs. Florence Morrison
Knox, Midland, Ont.

Mrs. Effie Sutherland
Knox, Ripley, Ont.

Mrs. Grace McLeod
Kathleen McElhinney
Glebe, Toronto, Ont.

Mrs. Helen Bruce
Patterson, Toronto, Ont.

Mrs. Marjorie Martin
Fairview, Vancouver, B.C.

Mrs. E. Caldwell
Kerrisdale, Vancouver, B.C.

Miss Doris Webber
Knox, Wallaceburg, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone (416) 441-2840

Please report any errors/changes in address

As Time Goes By

She sits a-gently rocking now and then.
Sometimes she knits a spell with gnarled bent hands,
Remembering days ago when needles clicked and clicked
To finish mittens for her children's hands.

Today there is no haste, no speed required.
Yet hands having been so busy, cannot still.
At times the days now seem so lazy, lazy,
Except when there's a place for her to fill.

Nor does she long to have that busyness
That filled her days, her life for many a year.
The haste, the fever of that long, long road
Has slowed now to pace easy to bear.

How beautiful those active days of yore!
Had she the time to savour each event?
She wonders now; remembering, remembering
The rush, the hurry of those days long spent.

It's been a long, long road and it's been good.
She dwells not on the sad days or the grief.
Life's mosaic; the tapestry woven, woven,
None of it static; gray days but relief.

The fever of life is over now she thinks,
The pace has slowed; time now for retrospect.
"The transient dream", "the ebbing stream, the ebbing stream".
She has grown old, but there are no regrets.

Florentine Colpie

Special issue on *Aging.*

MARCH 1986

GLAD TIDINGS

Volume 62 No. 3 **GLAD TIDINGS** March 1986

FEATURES

Oaks of Righteousness 3
by John Van Dyk
"God Always Finishes His Sentences" 4
by David J. Crawford
Home — a story 7
by Lucie Milne
Are "Granny Flats" the Answer? 9
by H. Miriam Ross
Wasted Life — a poem 13
by Arlene Randall
Never Too Old! 14
by Margaret Hepburn
An Alphabet of Thoughts 15
Easter Worship Service 16
by Lucie Milne
Active Seniors 18
Crafts for the Young at Heart 19
Getting Ready to Sing Out! 20
by Marjorie Edgar
In Memoriam 21
— Elsie McKague
— Elise Barlow
Stewardship Resources 24
As Time Goes By — a poem 32
by Florence Colpie

REGULARS

Celebrate Youth 22
Books 23
Dear Friends 25
News 27
Highlights 28
Where our dollars go 31
In Remembrance 31

Thanks, readers . . .

So many people responded to our request for material related to *Aging* that we could fill several issues of *Glad Tidings*. Unfortunately, we could select only a few for your enjoyment and reflection. We hope you like our selection.

We will however use more of the excellent material in the next few issues. Material we are unable to use will be returned.

One thing we learned, readers, you're not growing older, you're growing better! Thanks again.

June

P.S. Next month, watch for the *5th* article in our series on the Woman's Missionary Society — E.D. *and* an introduction to the 1986-87 Mission Study.

CREDITS

Cover: Symbol of the **Buraku Liberation Movement**, Osaka, Japan. The crown, for Christians, "reveals the redemptive and liberative character of God's work in history and echoes the call to servanthood in the struggle for justice". Nearly 3 million buraku are discriminated against today in Japan.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Oaks of Righteousness

by John Van Dyk,

As a young pastor, serving an immigrant congregation in the late fifties, I was supported by a number of "grey" elders, filled with wisdom.

Isaiah calls these wise elders — 'oaks of righteousness, a planting of the Lord for the display of his splendour!' (Isaiah 61:3b NIV) Where would I have been without these *oaks of righteousness*? Trees you could hold on to and lean upon in the days of trouble. Trees rooted in faith, drawing nourishment from Holy Writ. God seeks his glory in all our lives. He delights in the strength of youth and the grey hair of the old.

"Rise in the presence of the aged", I read in Leviticus 19:32 (NIV), "show respect for the elderly and revere your God." And how far reaching is the familiar fifth Commandment that instructs the community to honour the elderly and to acknowledge their authority for the Lord's sake.

Influenced by a secular society, we wonder what values really remain when we grow old and outwardly begin to waste away. Moses looked back upon forty years of fighting in the wilderness and cried: *Lord, the best of our years is but trouble and sorrow*. Jacob arrived in Egypt, we are told, at the age of 120, and replied to Pharoah when he asked his age: "My years have been few and difficult."

These patriarchs of old did not measure life by the span of years but by full and obedient service to God and people. Isaiah prophesied that in the messianic age there will never be an infant that lives but a few years or an old person who at age one hundred will be considered a mere youth. Blessed the community where young and old mature in faith and communication and await the new day promised by God: "Even to your old age and gray hairs, I am He who will sustain you." (Isaiah 46:4 NIV)

The Rev. Van Dyk, a pastoral gerontologist and minister from Barrie, Ontario, is very interested in theological perspectives on aging. He shared some of these with the Canadian Institute of Religion and Gerontology (C.I.R.G.) Newsletter Vol. 12 No. 4 April 1985. Used with permission.

"God Always Finishes His Sentences"

by David J. Crawford, D.D.

". . . when the guardians of the house tremble, and the strong men stoop, when the women grinding the meal cease work because they are few, and those who look through the windows look no longer, when the street-doors are shut, when the noise of the mill is low, when the chirping of the sparrow grows faint and the song-birds fall silent; when men are afraid of a steep place and the street is full of terrors. . . ." — Ecclesiastes 12:3-5 NEB

Out of the magic wonderland of Grimm's "fairy tales" there has been handed down to us a rather crude, but relevant, anecdote about fairy tales.

'Once upon a time there was a little old man. His eyes blinked. His hands trembled. And when he ate, he sometimes clattered the silverware, missed his mouth with the spoon, and dribbled food upon the tablecloth.

He lived with his married son, but his son's wife was a young modern who felt that in-laws should not be tolerated in her spotless house. She and her husband led the little old man to the corner of the kitchen. They set him on a stool, and gave him his meals in an earthenware bowl. From then on, he always ate by himself in the corner — all alone.

CHILDREN'S TALES

One day his hands trembled more than ever, and the bowl slipped through his fingers and fell to the floor in crashing ruin. The son's wife was very angry. "If you are an animal," she said, "then you must eat like one — out of a trough!" So, they made him a wooden trough out of which to eat his food.

But the young couple had a four-year-old son of whom they were very proud. The father noticed his son playing with some bits of wood. "What are you doing, son?" he asked.

"I'm making a trough, daddy," the boy replied, smiling for approval, "a wooden trough to feed you and momma when I get big!"

The man and his wife looked at each other for a time without saying anything. Then they cried a little. Then they went to the corner and brought the little old man back to the table. They placed him in a comfortable chair. They gave him his food on a fine plate. AND . . . they all lived happily ever after!'

Modern nations tend to become composed more and more of elderly people. Our life span is gradually increasing; at the present time older people are the fastest growing group in our population. There are more people, for example, over the age of 65 than ever before — over 20 million in the United States alone! A whole new field of medical science has opened up, called "geriatrics" or "gerontology" which means "care for the aged!"

Robert Browning's tribute to old age (from Rabbi Ben Ezra) is memorable and famous:

"Grow old along with me!
The best is yet to be,
The last of life for which the
first was made.

The best is yet to be? Many would like to challenge him for that statement if they could, because old age sometimes means heavy burdens and cruel hardships — a frenetic time of one's existence when ". . . the strong men stoop, the chirping of the sparrow grows faint and the song-birds fall silent; men are afraid of a steep place and the street is full of terrors. . . ."

The Bible seems to be much more realistic when, in the words of the Psalmist, we read: "The days of our years are threescore years and ten (70 years); and if by reason of strength they are fourscore years (80), yet is there strength, labour and sorrow!"

What can you do about the problem of growing old? Is there any word of hope? Janet Baird, in *These Harvest Years*, a book that has brought comfort to countless thousands, suggests three common attitudes to the problem. "You can try to evade it. You can become embittered by it, or you can accept it!"

You can try to evade it — the ancient Egyptian civilization was famous for its attempts to do this very thing. Cosmetics were used extensively, even more so than they are today. Men used cosmetics as well as women. They buried their dead with all kinds of cosmetics so that in life beyond the grave they would never have to show their years. They were dreadfully afraid of growing old. They tried to pull back the years to prevent this awful thing from coming to pass!

It sounds ridiculous, but there are people in our 20th century North American world who will not mention the subject "old age", who claim there is no such thing; it's a state of mind rather than a fact of human existence. But we can no sooner run away from old age than we can from our shadow. It comes to all alike — kings, commoners, the poor, the wealthy, the middle class — and all the cosmetic counters in the world cannot hide it.

You can become embittered by it — some become resentful when they see that they are growing old. They chafe under the restrictions and limitations that it brings. They become bitter and cranky when they can no longer do some of the things they once did. They feel sorry for themselves. "What's the use of going on like this?" they ask.

An old Spanish proverb states: "You cannot prevent the sparrows from flying over your head, but you can prevent

them from building their nests in your hair!"

You cannot prevent old age from coming along, but you can prevent it from robbing you of life's meaning and interest.

Or, you can accept it! You can face up to it for what it is. You can live it to the best of your ability. As Browning went on to write in Rabbi Ben Ezra:

"Our times are in His hands, Who saith 'A whole I planned.' Youth shows but half. Trust God. See all. Be not afraid!

The New Testament plays a symphony of happy sounds for all the ages of man. In its lyrics there is "Good News" about a Heavenly Father who will never fail us nor forsake us — the one eternal God of Light, Life and Love, who has already sent His own great Son, Jesus Christ, into the World in which we humans must inevitably live; dying upon a cross, and rising in majestic triumph over the forces of evil and death.

This same Friend who welcomes little children into His arms will not forget the senior citizens in His Kingdom. As the great Apostle wrote (and he seemed to know), "My God shall supply all your need through Christ . . . He is able to do exceeding, abundantly above all that we ask or think!" How immense the donation of a life like that of Einstein or Churchill!

A certain man, who had become famous for his special interest in dogs, a deeply religious man, advanced in years, wanted to write down some of his thoughts about the future life. He even signed a contract with a publisher to do so, but died soon after. Members of his family found the incomplete manuscript. But the last sentence of the last paragraph contained these words: "God always finishes His sentences!"

That is the final assurance of Christianity!

(A Sermon preached at St. Giles Presbyterian Church, Calgary on January 15, 1978.)

Seniors with Nimble Fingers!

This quilt was embroidered by Sada Gilbertson when she was 91 years young. Quilting was done by twin sisters Mary Norrish and Katharine McPhedron of Guelph who are in their eighties.

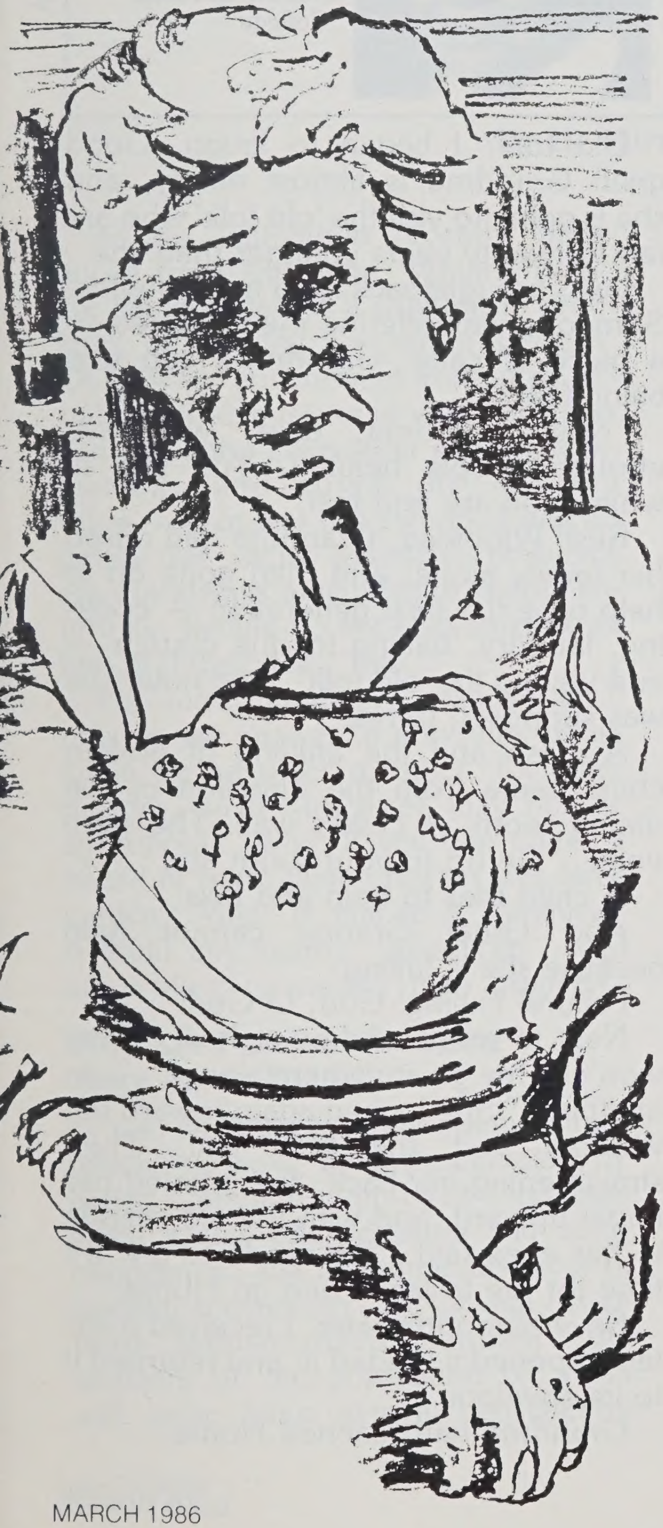
In the photo from left to right are Mrs. Gilbertson, her daughter Wilda MacDougall, and her sister Katie Gilbertson (deceased 1984), at 92 years.

Mrs. Gilbertson, now 95 years, still attends the Presbyterian Women meetings and enjoys participating.

Thanks to Wilda MacDougall for photograph and information.

Home

by Lucie Milne



I saw her for the last time at the party in her family's old farm house. She was sitting in the black and white checkered sofa. I say sitting *in*, for the upholstery engulfed her small, slight figure. "You must sit there, dear," she had been told. "Have a cup of tea and enjoy the party."

Her shoulders crumpled over her tea cup, and her eyes, cloudy and flat, peered beyond the cup and the people milling about in the room, to the window. The sky was a radiant blue, and the sun cast a golden glow on the maple tree by the driveway.

I went over to Grandma and sat down close to her. "It's a lovely day, Grandma," I began.

"Yes, very lovely . . . nice party. . . ."

There was a strange silence about her. I remembered a chatty and lively person — a stalk of wheat, slender and fragile in appearance, but firmly determined never to be bent by the whistling winds of life. Her eyes would sparkle like kernels of wheat, snapping with the anticipation of her next planned activity. She was never still. Always, there was someone 'poorly' for her to visit with a pie, or some items of knitting to finish for the church bazaar.

"I'm tired," she whispered. "It's time to go." She had turned and was leaning towards me.

Go? Was she tired and wanting to go home? After all, when you are over ninety you are entitled to get tired, very tired.

"I can't do anything . . . not allowed . . .might break. . .or spill something."

Old age! She had been old for a long time. She was a great-grandma several times over. Don't you have to be old in order to have three generations of family! And yet, she had never been old. Was it not only three or four years back that she had arrived at our house in a snow storm?

It was the winter of ceaseless storms and snow — and Christmas Eve. The bell rang. It was Grandma with her Christmas gift. Each year she brought us a 10 lb box of chocolates. 10 lbs — the biggest box in the corner store. Grandma always gave out of her abundance.

"You came alone . . . walking . . . in *this!*" I stared at the snow covered figure carrying a bright, red parcel. I should not have been astounded at anything that she did.

Grandma handed her gift to me.

No, she would not stay.

No, not even for a little visit — just dropping by to remember us with a little something.

A ten-pound box of chocolates! A *little* something.

"But Grandma," I began.

"I must go now."

I knew better than to insist.

"We will drive you home. You cannot go out in *this*."

"I am out in *this*, and I am just fine."

"Then I will walk you home . . . walk *with* you," I said quickly. "I need a few things at the store."

"Oh no," she said firmly. "I shall not be going to my house. I am going to the Home. It's just around the corner. No problem at all."

I'm the one with the problem, I groaned silently.

"The snow . . .," I began feebly. But she was already heading out of the door.

"It's Christmas Eve. I must go to the Home and visit the old folk."

Lucie Milne is Director of Christian Education at Knox Church, Guelph, Ontario and a student at Knox College.

W.N. Stevenson

Old folk? I began to laugh. Good grief! Grandma is almost ninety, and she is going to visit the 'old folk' who are ten to twenty years younger than she.

I was brought back from my thoughts. Someone was offering me more tea — a piece of cake. Grandma's cup was being filled.

"Now Grandma, dear, we have enough people helping. You just sit where you are and rest."

Rest! Widowed, Grandma had raised her family alone, and then gone on to help raise the next generation — cooking, laundry, baking for the church — and visiting the 'old folk'. And now, she was supposed to rest.

A crash and the tinkling of broken china came from the direction of the dining room. A child's wail. The stern voice, "Go up to your room and . . .."

A child tries to help and fails.

And Great Granny cannot help because she is failing.

Failure! Failing! God, O God!

Next to me Grandma sighed. "They won't let me go anywhere alone . . . do anything." She looked again toward the window and the blue sky. Then straightening her back, she pointed her finger upward, and with the old sparkle in her eyes said, "I'm ready to go. It's time for me to leave and go Home."

Several months later, I received a letter. I opened it, folded it, and returned it to its envelope.

Grandma had reached Home.

Are "Granny Flats" The Answer?

By H. Miriam Ross

As an innovation recently introduced from Australia, "granny flats" are being hailed as a solution to problems of housing for senior citizens. Qualify for government assistance, install a portable trailer in your back garden, ease the generation gap, beat inflation, and solve the housing crisis—all in one fell swoop! Unfortunately for social planners, problems are not always amenable to simple solutions. People do not conveniently fit into prefabricated "flats."

For some families, "granny flats" may be the answer to providing assistance for an older member, for other persons, such structures may not be appropriate. What if you don't have a house or more than a pocket size back garden? What if you're a "granny" without any nearby "grandkids" who are willing to modify their property?

Why Are Problems in Aging More Acute Today?

Yet, we must face the dilemma into which we have been precipitated by better sanitation, improved food supplies, easier transportation and communication, and awesome advances in medical technology. In Canada (as in most industrialized nations), the numbers of the population 65 years and over have grown consistently since the turn of the century: from slightly more than a quarter of a million persons or 5.6% of the total population of 5.4 millions in 1901 to 2.4 millions or 9.9% of 24.3 millions in 1981. Furthermore, it is projected that by 2001 nearly 12% of the total population will be 65 years old or above. Moreover, the older population is itself aging. In 1901, fewer than 40,000 Canadians were aged 80 or over; by 1981, 451,000 were in that age group—and that number is expected to double by the year 2021.

For Canadians, life expectancy at birth has increased continuously during the last half century: 60 years for males and 62.5 years for females in 1930-32 compared to 70.2 and 77.5 years respectively in 1975-77. Life expectancy at age 65 has also increased—from 13 additional years for men and 13.7 for women in 1930-32 to 14 added years for men and 18 for women in 1975-77. One striking feature of these patterns is the widening numerical imbalance between males and females. Whereas males in the 65-plus group slightly outnumbered females in the first half of this century, by 1981 there were 124 females per 100 males aged 65-79 and 184 females to 100 males in the 80-and-over age group.

But these dramatic changes represent only part of the reality where aging women are concerned. Given the increasing longevity of women and our cultural norms that the groom should be older than his bride, most married men can depend on the assistance of caring wives throughout their lifespan. If widowed, men tend to remarry—usually to younger women—and to continue to live in families. Consequently, few elderly men need to turn to other sources of aid. Most married women, on the other hand, can now expect their lives to include many years of widowhood, often in single person households. This is a relatively new phenomenon in Canada; for example, between 1961 and 1981, the proportion of women aged 65 and over living alone doubled from 16% to 32%. As these women age, they tend to outlive their personal and/or financial resources and have to seek help elsewhere. We might ask then whether woman's extra years of life are a bonus or a burden, an opportunity or a problem.

Are There Creative Solutions Other Than "Granny Flats"?

Returning to our original question, are "granny flats" the answer or should we seek other creative solutions? If so, who should be seeking them and when? In looking for answers, we need to explore both the structural and personal aspects of the dilemma.

The large household with extended family members and shared accommodation is a thing of the past for much of Canada's population today. Nevertheless, most modern houses are designed for families, albeit small families. With one large master bedroom, one or more smaller bedrooms and common rooms planned on the open concept, these houses do not provide enough personal private space for household combinations other than some form of a nuclear family. Such structures deter us from imagining new forms of shared housing. Furthermore, until very recently, our legal system has had scant options for persons who wished to purchase homes as joint tenants or tenants in common. Nor has there been much social acceptance for shared accommodation after young adulthood by persons other than biological kin or married partners.

Dr. H. Miriam Ross is Assistant Professor of Missions and Social issues, Acadia Divinity College, Wolfville, N.S. After working as a nurse under the Canadian Baptist Overseas Mission Board in the Republic of Zaire for thirteen years, Miriam Ross completed studies for a PH.D. in anthropology. In 1984, Acadian University honoured her with the degree of Doctor of Divinity. — Thanks to the **link & visitor** for permission to reprint this article.

But, given today's difficult economic circumstances, changes in family structures, and increased longevity, some people are entering into different living arrangements. The introduction of "granny flats" is one example. Another is described in *The Financial Post Magazine* (September 1984) under the title of "People who need people," i.e., those seeking shared accommodation with congenial persons as a businesslike answer to housing problems. In Vancouver, Edmonton, Ottawa and other Canadian cities, several projects are in place to help senior citizens find others of their own age group with whom to share accommodation or to locate younger persons willing to help with household chores in exchange for a place to live. In the United States, Maggie Kuh, retired Lutheran laywoman and outspoken founder of the Gray Panthers, has long advocated intergenerational households where individuals join forces for mutual benefit for all concerned.

Does Interdependence Provide An Answer?

But changes in established patterns are slow in coming. Within North American culture, self-sufficiency is a prime value. In this context, we strive to move out of dependence to independence but stop short of interdependence, a mark of true maturity. Although loathe to admit it, Christians tend to be deeply imbued with values of the surrounding culture. This tendency is particularly evident in our fiercely independent single person households. These may serve as a symbolic bastion of our ability to be self-sufficient but they often impede our expressions of concern for others, give the lie to our espousal of Christian community, and leave us bereft in times of need, especially as we age.

Advocates of joint households point out several advantages, particularly for elders. When thoughtfully planned, these ventures promote self-help and self-care. Often older people (and younger ones as well) find it hard to replace losses in their social networks as family members and/or friends move away, become incapacitated, or die. Integration into joint households can expand the circle of potential contacts and friends, reduce social isolation, and combat feelings of loneliness and futility. The presence of congenial companions lessens the danger of retreating into oneself; even when relationships are less than optimal, they may still be challenging and growth promoting. Household members may be good friends without being buddies. Through pooling social and financial resources, we may achieve richer and more interesting situations for ourselves and free up time, energy, and assets to offer to others in need. As a by-product, we may reduce the chances of living out our days in a ‘‘granny flat’’ or a nursing home.

Some Pitfalls to Avoid

Notwithstanding these advantages, realists sound cautionary notes. Those planning to share accommodation need to work out ground rules for matters such as ownership of property and personal possessions, division of household tasks, standard of living and entertaining, sharing of expenses, forms of decision-making and conflict resolution, level of intimacy, needs for personal space and time, etc. A probationary period and a time limited contract allow termination of unsatisfactory arrangements.

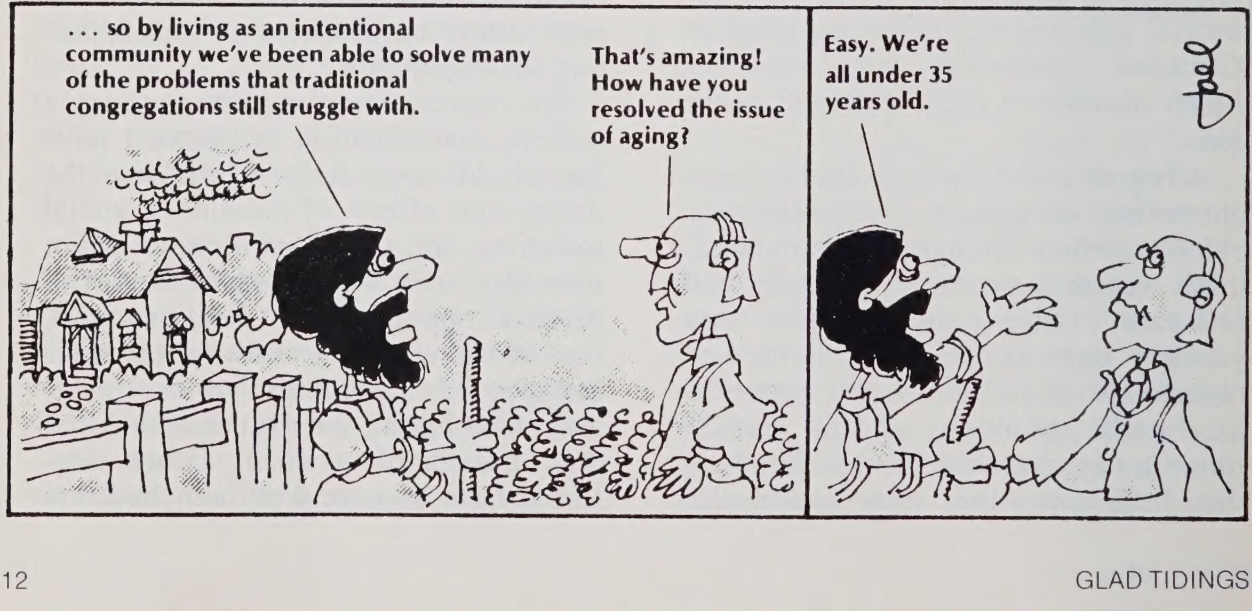
For women who are alone in today's society, participation in planned joint households may help to alleviate the deleterious effects of loneliness, social isolation, and restricted income. More than that, such a mechanism may offer distinct opportunities. For example, two of my women friends retired after decades of missionary service overseas. Combining their funds and skills, they purchased a small rather neglected farm and are well launched into a five year plan which includes planting gardens, a small orchard and vineyard, and renovating a sturdy old three storey barn into a large comfortable living space and work areas. Their joint venture provides stimulus for continued learning, outreach to many new social contacts, and opportunities to witness to their Christian faith.

Sharing our lives and our fortunes with others may serve to dispel feelings of helplessness and depression to which we can fall prey as physiological changes come with added years. As members of a small caring group, we can receive and radiate the love of Christ. We can reflect on our past, discern the meaning of our present, and anticipate the future to and beyond the dividing point that we call death. Such a choice may even enable us to bypass the "granny flat."

From a hospital in Zaire to 84 acres in West Virginia that include grapevines, asparagus and strawberry patches, two dogs, a tractor and chain saw spells hard work and satisfaction for retired missionary.

Statistics from *Fact Book on Aging in Canada*, Second Canadian Conference on Aging, Ottawa, October 24-27, 1983.

Sisters and Brothers


... so by living as an intentional community we've been able to solve many of the problems that traditional congregations still struggle with.
That's amazing! How have you resolved the issue of aging?
Easy. We're all under 35 years old.

Wasted Life

Half of my time was spent remembering
How life was in days gone by
The other half was spent in dreaming
The things I'd do before I die.
But soon my memories seemed to dwindle
A child's past alone was there
The days before my reminiscing
Came to steal my life and cares.

And so I set my mind on future
Of what I'd someday be and do.
"What grand things" my heart would tell me,
"God would like to do through you."
"I'll follow Christ and preach his gospel.
I'll show his love to all I see.
I'll bring his word to distant lands.
What great times those days will be!"

"And when I'm old" I'd tell myself,
"I'll gather round me those I love
And tell them of the joys and wonders
Brought to me from God above."
But then one day in great dismay
I realized I was already old.
My life was spent in useless dreaming
There were no more memories made of gold.

Today I looked into the mirror
I saw an aged and feeble face.
I realized then with bitter sorrow
My dreaming kept me from the race.
When God had called me for his work
My childish memories drowned his word.
All my thoughts were for tomorrow.
Today he called, but I never heard.

And as I gather all my loved ones:
A dog, a cat and a budgy bird,
I can't recall a thing I've done
And so retreat without a word.
For yesterday is dead and gone
Don't let its memories cloud your way
And tomorrow can only bring great things
If you make them start today.

Arlene Randall

Arlene Randall has been a Presbyterian missionary in Nigeria since 1978. She does Christian Education work at the Presbytery level and has a special interest in youth.

Never Too Old!

by Margaret Hepburn

In May, 1984 I received a brochure from Gail Allen, our Presbyterian World Service and Development representative in Western Canada, which offered a seminar to study Native culture and problems in the north. My first reaction was, "I would love to go". On second thought, was it sheer folly for a woman of seventy-six years old to go to the Canadian north, travel down the MacKenzie River in an outboard motorboat and fly into one settlement area in a one-seater plane? But the idea persisted. If I didn't go now, I would regret it for the rest of my life. I had made many friends with Native people in our local area over the years and wanted to know more of the people in another area. I applied and was accepted.

The study was led by Father Rene Fumoleau, an Oblate priest. Father Fumoleau had worked in the North West Territories for 32 years and knew the area, the people and their problems. He is an author, historian, and photographer.

There were sixteen people in our group, seven denominations from four provinces. The mix proved beneficial both socially and spiritually to each member of the group.

We spent 5 days in Yellowknife, billeted in student dorms. Sleeping in individual rooms in bunks with sleeping bags made us feel like teenagers which added to the atmosphere. Native people in the N.W.T. wish to be called Dene, their original name before the white man came, rather than Indian. Each day we interviewed four or five people, Dene chiefs, social workers, government representatives, teachers, community leaders and one lawyer to get first-hand information about the people and their problems.

We flew to Norman Wells for a one-day view of the huge oil project and a comparison in life style to the peaceful easy-going existence of the Native people. A few natives work there but the majority feel it is a disruption to their way of life. The Great Spirit gave them the use of this land for generations in the past, present and the future, but not to sell and not to destroy. They are heartsick with what is happening to their land.

In his book on Indian treaties, *As Long as This Land Shall Last*, Father Fumoleau describes how Indian Affairs duped the Native people into signing these treaties, 483 of them. Some were amendments to the main treaty, promising to protect their fishing, hunting and trapping rights: "While the sun rises on the east and sets in the west and the MacKenzie River flows, nothing will be changed, it will be comfortable here; it will make you happy." Yet every treaty was broken.

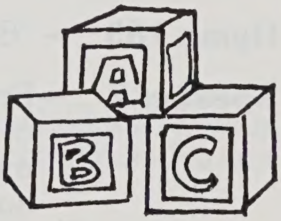
Next stop was Fort Good Hope, an isolated Dene village on the MacKenzie River, with only river or charter plane transportation. Most of our party went down the MacKenzie River by outboard motor boats but as it was a 7 or 8-hour trip, they persuaded me to fly, considering my age. We had nine days in Fort Good Hope, mingling with the Native people, fishing and picking berries. They are a shy people, but very warm, generous and hospitable. The young people respect their elders, looking to them for guidance through legends and stories, and are anxious to carry on their ancestoral customs. I think I was accepted so freely by the children, since I am a grandmother.

I am grateful to Gail for that brochure and for the experiences the trip afforded me. One is never too old to learn something new.

Devotional on the banks of the MacKenzie River.

AN ALPHABET OF THOUGHTS FROM AN 80 PLUS CHURCHGOER

A is for Able. I'm glad I can go.
B is for Babies; just see how they grow!
C is for Cushions to soften our seat,
D for the Dear friends who smile as we meet.
E is for Easter, the crown of the year.
F is Flowers arranged with such care.
G for Grins when the 'mike' gives a groan
H is for Hymns, some so loved and well known.
I is for Interest in that young man there
J is for Jeans; must those girls wear them here?
K is for Keeping my thoughts on the theme
L is for Lapsing off into a dream.
M is for Music, uplifting and grand
N for the New songs. The young love a band!
O is for 'Oldies' so set in their ways,
P for the Power of prayer and of praise.
Q is for Quietness; just sit and think
R is for Rest from the stove and the sink.
S is for Strangers; I once was one too.
T is for Thanks for blessings anew.
U for umbrella (don't leave that behind)
V is for Visitors, thoughtful and kind.
W for the Word that we hear preached with skill
X for Xpressions of love and goodwill
Y is for Young folk: O Lord keep them true
Z is for more Zeal in service for You.



— from **Harvest Field**, June 1984.

P.M. Bond

THREE GIFTS OF EASTER

by Lucie A. Milne

Speaker 1 — A manger and a cross.
Birth! Death! They go together.
He was born that he should die.
He died that he should live again.
He lives . . . and his life is ours.

Hymn 168 — "A man there lived in Galilee"

Speaker 1 — When Jesus was a young child, he received three gifts from the wisemen from the East — gold, frankincense and myrrh.

Speaker 2 — **Gold** — the gift fit for a King! For he was born of the lineage of King David, and his kingdom is a reign of love for all.

Speaker 3 — But . . . 'they stripped off his clothes and put a scarlet robe on him. Then they made a crown out of thorny branches and placed it on his head, and put a stick in his right hand; then they knelt before him and made fun of him. "Long live the King of the Jews!" they said. Then they led him out to crucify him.' (Matt. 27:28, 29, 31(c) T.E.V.)

Speaker 1 — Prayer: O God, our King, we need not stand on trial for the failures in our lives, for your son has stood in our place. He has taken the weight of all that separates us from you, and lifted it on a cross of suffering. Help us as we meditate on this act of love.
(silent prayer or meditation) Amen.

Hymn 185 — "Beneath the cross of Jesus"

Speaker 2 — **Frankincense** — the gift for a priest! Incense is the symbol of prayer reaching up to God. The Latin word for priest means 'bridge builder'. Jesus, our High Priest, is the bridge builder by whom we can come to God.

Speaker 3 — "Jesus again gave a loud cry and breathed his last. Then, the curtain hanging in the Temple was torn in two, from top to bottom. . . ." (Matt. 27:50,51 T.E.V.) The curtain in the Temple separated the Holy Place from the Holy of Holies.

There, the high priest alone could enter and then only once a year. The torn curtain is a symbol that people no longer are separated from God's presence. All can come to him directly in prayer.

Speaker 2 — Prayer: O God, all that would separate us from you has been removed by the death of your son Jesus, our High Priest. Our prayers rise to you as incense, and you hear them always. Help us as we meditate on this act of love.
(silent prayer or meditation) Amen.

Hymn 178 — "When I survey the wondrous cross"

Speaker 2 — **Myrrh!** The gift for one who has to die. Mixed with wine it soothes pain.

Speaker 3 — "They offered Jesus wine mixed with a bitter substance; but after tasting it, he would not drink it." (Matt. 27:34 T.E.V.)

Speaker 2 — Myrrh is used to embalm dead bodies.

Speaker 3 — "Very early on Sunday morning the women went to the tomb, carrying the spices they had prepared. They found the stone rolled away from the entrance to the tomb, so they went in; but they did not find the body of the Lord Jesus." (Luke 24:1-3 T.E.V.)

Speaker 1 — The gift of myrrh was not used. Jesus lives! Christ is risen!

Voice 1* — He is our King!
Voice 2* — He is our High Priest!
Voice 3* — He is our Saviour!

All 3 voices — Allelujah! Jesus Christ is our risen King,
High Priest and Saviour! Allelujah!

Speaker 3 — Prayer: O God, our Saviour, we are the children of your Kingdom. Your life is our life. Help us to meditate on this fact with grateful thanksgiving.
(silent prayer or meditation) Amen.

Hymn 190 — "Jesus Christ is Risen Today"

* (Each voice should be sitting in a different part of the group and stand up to say her line, remaining standing for the final lines, said together.)

Note: For more effect, speakers could read scripture passages from the Bible.

ACTIVE SENIORS . . .

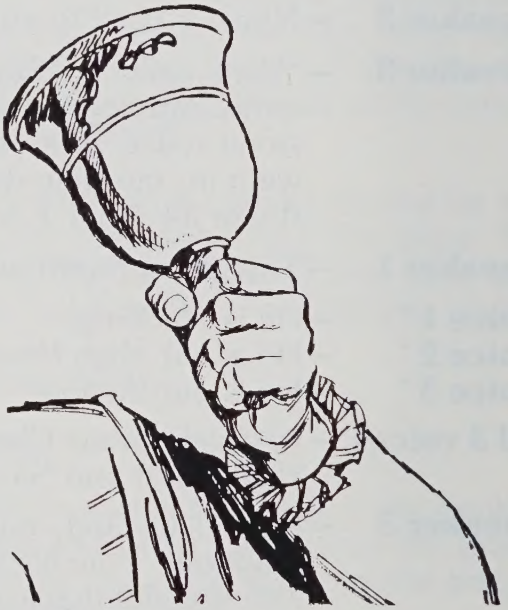
Photo by courtesy of the Hamilton Spectator.

Geritol Follies

In 1986 the group of entertainers known as the Geritol Follies celebrates their 10th anniversary. From a cast of 35 the group has grown to over 100 seniors who entertain with dancing and musical comedy. Their first production was assisted by a nominal government grant but all subsequent productions have been completely self-sustaining and have produced a profit which is used for charitable and community work. The "Follies" are based in Hamilton, Ontario operating out of the Y.W.C.A., but attract audiences from all over southern Ontario and the northern United States; up to 216 busloads came for one mid-year series of performances. The group has now gone international, performing in the Toledo, Ohio, Arts Festival. Master of Ceremonies, director and choir leader, Chris Hamilton was awarded the 1984 Hamilton Status of Women Award for Arts.

Bellringing Seniors

Have you ever heard a group of bellringers? Their music is a joy to the ear and to the heart. Often it is given to us by senior citizens. Some groups have been performing for a considerable time but you may find a group that is still in the learning stage and open for new members. In Toronto there is such a group in St. Andrew's United Church. They have not yet "gone public". They practise once a week. It is not necessary to be musical but it is helpful to have a rudimentary knowledge of the scales. Each ringer is responsible for only one or two notes and these are played in concert with the other members of the group. If you are looking for a new interest, make enquiries in your churches and senior citizen organizations. Bellringing may be the answer.



Your Monthly Smile

"My family's ancestry is very old" said a club member impressively. "We can be traced back to the early kings of Europe." Turning to the lady beside her, she asked. "How old is your family my dear?"

"I really don't know", was the sweet reply. "All our family records were lost in the great flood." *CIRG*, April 1985.

crieff hills community

EVENTS FOR THE PERSONAL ENRICHMENT AND GROWTH OF SENIORS AT CRIEFF HILLS COMMUNITY — THE RETREAT AND CONFERENCE CENTRE OF THE PRESBYTERIAN CHURCH IN CANADA.

Spring Week for Seniors I (May 12-16)
Spring Week For Seniors II (May 26-30)

Many Senior adults come back year after year to enjoy a time of physical and spiritual refreshment, to renew old friendships and make new ones. New guests are always welcome. The program includes excellent meals, walks, relaxation, outings to places of interest, Bible Studies and devotions. The weeks begin Monday before lunch and go through until Friday after lunch. Cost: $132./person.

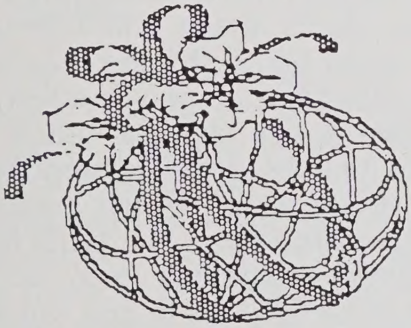
A Short Retreat For Seniors (June 11-13)

This program for Seniors is particularly planned for those who would like a shorter time away. The format will be similar to the other Senior events with a blend of relaxation, activity, conversation and devotions. This will be an excellent event for Seniors who would like to try out an overnight program at Crieff Hills.

For specific information contact: Crieff Hills Community, R.R. No. 2, Puslinch, Ontario N0B 2J0 or phone (519) 824-7898 between 9:00 a.m. and 4:30 p.m. Monday-Friday.

CRAFTS 'FOR THE YOUNG AT HEART'

Easter Eggs



Surprise someone with this fun-to-make centrepiece.

MATERIALS:

Balloons
Commercial craft starch or sugar and water
Balls of coloured cotton yarn
Ribbon
Small Easter ornaments or silk flowers

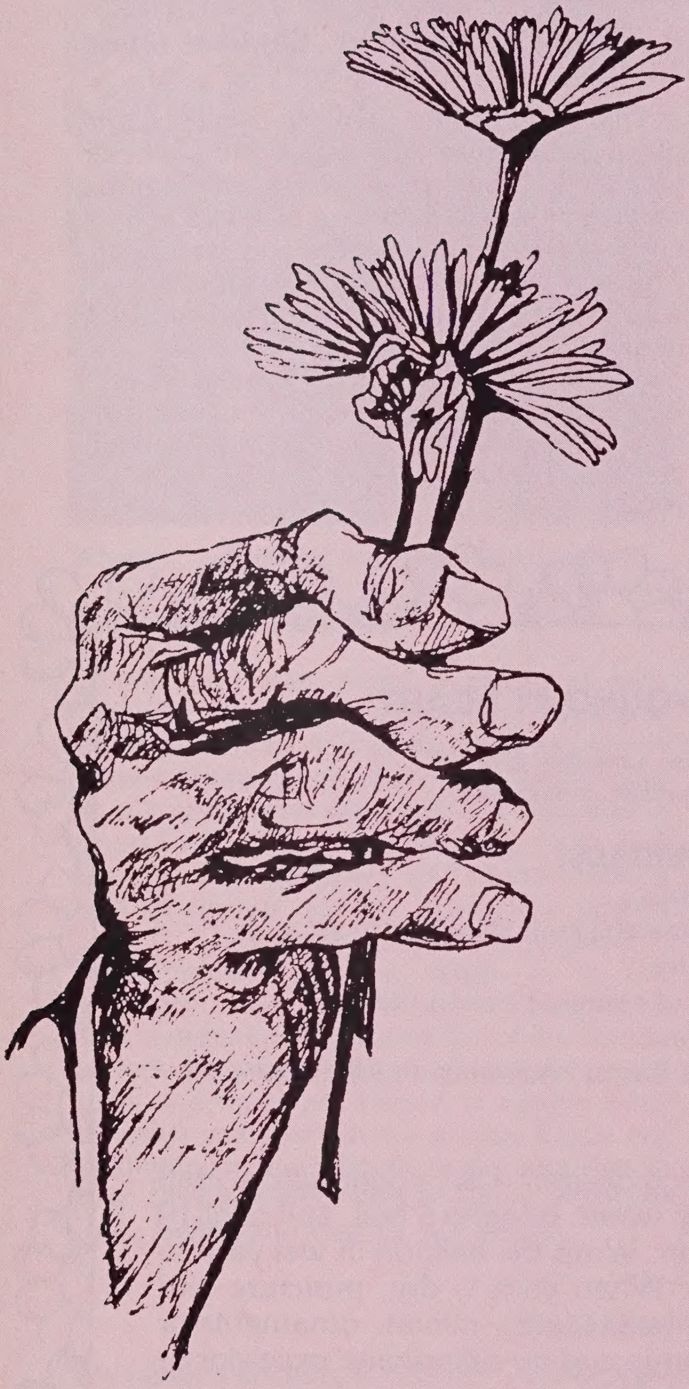
DIRECTIONS:

Blow up balloon to the size of egg desired. Use a commercial craft starch or mix 1 cup sugar with ½ cup water, bring to a boil, and cool 10 minutes. Dip yarn into starch solution. Wrap the balloon in wet yarn to achieve a lacy effect. Hang to dry. When yarn is dry, puncture and remove balloon. Decorate egg with bows, fancy ribbon, ornaments or flowers. For a centrepiece, place a large egg on cellophane excelsior or several small ones in an Easter basket.

©VOLK

Getting Ready to Sing Out!

by Marjorie Edgar



Suggested Scripture reading: 2 Corinthians 12:1-10, Genesis 21:1-7, Luke 10:21-22.

Even on my 68th birthday I didn't feel that I was growing older. I was blessed with good health. But four months later I had my first seizure while driving home from downtown. Hospital tests revealed cancer. Hospitalization and radiation changed my image of myself radically. From being active in sports, church and community affairs, I became a very dependent person.

Losing my independence changed me powerfully. Family and friends, neighbours on the block and farther away visited, phoned and brought love-offerings of food. I've become more humble, I think, and so grateful to the understanding circle that surrounds me. Hospital staff, the family doctor, my sisters and my worried husband have dealt patiently with me.

The Lord God has humbled me. I never thought I needed that! I felt I was made in God's image and I thought I should stand tall. But there it is — one of life's mysteries — you're never taller than when you're on your knees.

After a time of inward crumpling, my faith is strong again. In the meantime, my body is stronger — no doubt helped by positive thinking and constant prayers of loved ones in and out of the family. And so I've been looking around and cheering others with phone calls and cards.

It is good to laugh. Laughter is healing. Do you recall God's lovely joke when Sarah conceived in her golden years? They called the baby Isaac, which means laughter. With Paul I'm getting ready to sing out, "Death is swallowed up in victory." (1 Cor. 15:54)

In Memoriam

Elsie McKague

Mrs. A. H. (Elsie) McKague, a former member of Council Executive, passed away on December 2, 1985 at York Central Hospital, Richmond Hill, Ontario.

Elsie will be remembered by members of the Society for the imaginative way she wrote the material for Officers' Corner for many years. All who received her cheery notes at times of illness or at Christmas will miss hearing from her.

Elsie came on Council Executive in 1964 and in 1966 was elected Secretary for Afternoon groups. She held this office for three years.

She was very active in her local group at St. Andrew's, King City from 1970 until recently. As group leader, Elsie took responsibility for the Mission Study. Under her direction, the material was brought alive. She was also an active worker in the local hospital gift shop.

Prior to moving to King City the McKagues attended Glenview Church, Toronto where Mrs. McKague was very active in both the choir and the WMS.

Over the years she corresponded with missionaries and often used their letters to enhance the study materials.

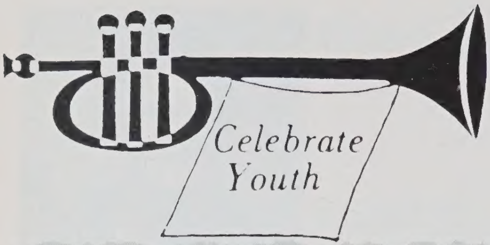
The condolences of the Society go to Elsie's husband, Andrew, daughters Anne, Marjorie, Jane and their children.

Elise Barlow

In "The Four Corners", the magazine of The Presbyterian Missionary and Deaconess Training Home (now Ewart College), the following lines were included in the list of students for the 1929-30 term: "Elise Barlow — long-lashed eyes, demure and staid, she is Guiana's little maid."

Elise came from British Guiana to further prepare herself for service to the church in that country. She was the sister-in-law of Dr. J. B. Cropper the well-known worker there and in other fields. After her graduation in 1930 Elise returned to her homeland where she was involved in the organization of a girls' school and was later principal of the school known as the Girls' Training Home, Suddie, Essequibo. In the late 1930's Elise served in the Girls' Home in Princestown, Trinidad, under the Church of England Mission.

For many years there was little news of Elise. She returned to British Guiana and she and Mrs. Cropper, then a widow, moved to New Zealand where they shared a home in Levin. With passing years it seemed advisable to give up their home. They moved to Reevedon Home, a residence for seniors in Levin. Elise's health deteriorated and she spent the early months of 1985 in hospital before being called home on the 24th of August in her 90th year.



Delinquents

We read in the papers
We hear on the air
Of killing and stealing
And crime everywhere.
We sigh and we say
As we notice the trend
"This young generation
Where will it end?"
But can we be sure
That it's their fault alone?
That maybe most of it
Isn't really our own?
Too much money to spend;
Too much idle time;
Too many movies
Of passion and crime.
Too many books
Not fit to be read;
Too much evil
In what they hear said;
Too many children
Encouraged to roam,
By too many parents
Who won't stay home.
Kids don't make the movies
They don't write the books
That paint a gay picture
Of gangsters and crooks.
They don't make the liquor,
They don't run the bars,
They don't make the laws
And they don't drive the cars,
They don't make the drugs,
That addle the brain.
It's all done by older folk,
Greedy for gain.
Thus in so many cases
It must be confessed
That label "Delinquent"
Fits older folk best.

Author unknown

Delinquents — how true it is! We hear a great deal about the young people, children and youth who get into trouble and very little about the good things they do. We blame their parents, their schools, their friends, almost everyone in society. We are always saying "if only **they** would do this or that we would be able to change what is happening. But what about "me" doing what needs to be done?

The right hand column of the poem above points to adults as the ones to blame, but again collectively. Until we come to a realization that we are all as individuals responsible for the problems society faces, we will never see changes take place. But, where do we start? As the song says "Let there be peace on earth — and let it begin with **me**."

The "Celebrate Youth" page was originally intended as a place where the WMS could acknowledge that part played by young people and the good they do as they work for the mission of the Church. I hope you share it with young people. Encourage them to read the magazine but more importantly encourage them with your own personal word of commendation.

Lois Powrie

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

You and Your Aging Parent — The modern family's guide to emotional, physical and financial problems . . . *$13.50. by Barbara Silverstone and Helen K. Hyman. Pantheon Press.*

Telling a Child About Death . . . *$8.50. by Edgar N. Jackson. Dutton Publishers.*

Old People . . . *$.80 and* **Living and Dying . . .** *1.80. From the "Living Skills series" for teaching children. Creative Resources Publishers.*

Never a Dull Moment . . . *$4.95. by Peggy Holmes and Andrea Spaulding. Collins Publishers.*

The author in her eighties (Canada's oldest radio broadcaster with her own program) shares her happy family life in western Canada.

Aging as a Spiritual Journey . . . *$15.95. by Eugene C. Branchi. Crossroads Publishers.*

How to grow old with faith, grace and dignity.

Our Best Years . . . *$15.95. by Helen Hayes. Doubleday.*

Filled with insights gained from lived experiences, this exuberant book communicates the needs and concerns both of retirees and those planning for their retirement.

Improving With Age — How to Enjoy your Senior Years . . . *$13.95. by Leslie Holbrook. Deneau Publishers.*

An upbeat book filled with useful advice for seniors on health, diet, money management, second careers, accommodation and travel. A book for Canadians by a Canadian.

NOTE: Postage has been increased to $.20 for each additional book.

* * * * * *

AN ELDERLY MAN

An elderly man stopped at a hearing-aid centre and asked about prices.

"We have them from $25,000 down to $1.50", said the salesman.

"What's the $25,000 one like?" asked the man.

"Well, it translates three languages."

The customer: "And what about the one for $1.50?"

"It's this button attached to a string," said the salesman, pushing it across the counter.

"How does it work?" asked the customer.

Salesman: "It doesn't. But if you put the button in your ear and the string in your pocket, you'll be surprised how loud people will talk.

* * * * * *

Stewardship Resources

Time Talent Treasure

As an individual or group member you may wish to delve into and/or encourage your group to study this Stewardship theme.

Why not start with:

Journal of Stewardship — provided by the BCL for every minister. Ask your minister to let you read his/her copy! The Journal is concerned with all aspects of Stewardship. It provides articles, statistics and the most recent publication listings.

For Individual or Group Study

Handle with Care (Student Book) — $1.10 — Studies in Responsible Stewardship by I. Rogers, O. Owens, Hugh F. Davidson, edited by Kenneth I. Morse. The titles of the three units are God's Earth is for Sharing (5 sessions), Money Counts (4 sessions) and The Congregation as a Good Steward (4 sessions). Well worth reading on your own.

Handle with Care (Leader's Book) — $2.70 — Studies in Responsible Stewardship. Provides background and outlines for the 13 study sessions listed above.

Stewardship: A Congregational Life/Intergenerational Experience ($7.60). A filmslip, resource book and guide. The resource book helps examine biblical and modern understandings of stewardship. The filmslip is designed to celebrate and affirm the goodness and joy of stewardship opportunities.

Christians Doing Financial Planning II: Your Values and Your Money ($1.50). Commission on Stewardship, NCC. This is a do-it-yourself guide for individuals and families who want to better plan their use of financial resources.

For Youth

Stewardship of All Life ($4.10) — Elizabeth Caldwell. For *younger youth*, this study offers the opportunity to compare their attitudes with biblical examples and situations so they might discover new ways to be better trustees of creation. Most useful for *Adults* too in defining stewardship and making a commitment to become a better steward!

For Children

A Penny a Day by Norma E. Koenig. Story-work-book on economic justice. (Grades 3-6)

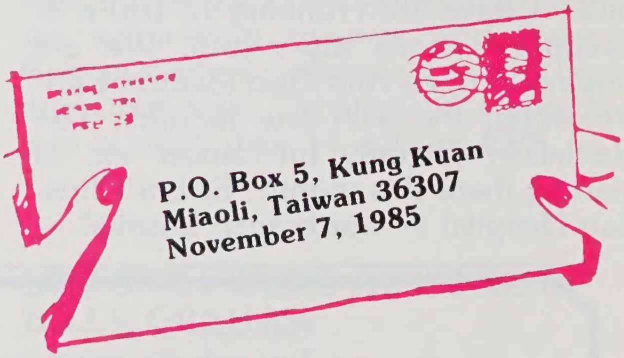
For those who are interested in a deeper, more theological look at the theme

Christian Mission: The Stewardship of Life in the Kingdom of Death ($7.00) by Douglas John Hall. Hall prods the reader to examine the mission of the Christian faith in terms of the stewardship of life, love and grace in a nuclear age. He helps us deal with traditional concepts of stewardship in a different way and encourages us to discover how and where God's mission is being carried out in to-day's world.

Celebration and Suffering ($5.00) by Joseph C. McLelland. The Moderator of the 111th General Assembly has written this 88 page booklet for group or individual study. It contains six meditations and Bible studies relating to Christian living as a call to stewardship. He explores the roles of the life of faith — celebration and suffering by examining Biblical, historical and modern sources which witness to the dynamics of faith and show that Christian living is a call to stewardship.

All the above resources are available from the new Resource Distribution Centre, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Cheques should be made payable to the Presbyterian Church in Canada. Please add 6% handling charges to the total of your purchase.

Dear friends,



We believe that God is supporting our work everyday. We are now speaking the Hakka language. Communication is much easier than it was before. Not only can we speak in the Hakka language, but Mr. Kim is preaching in it.

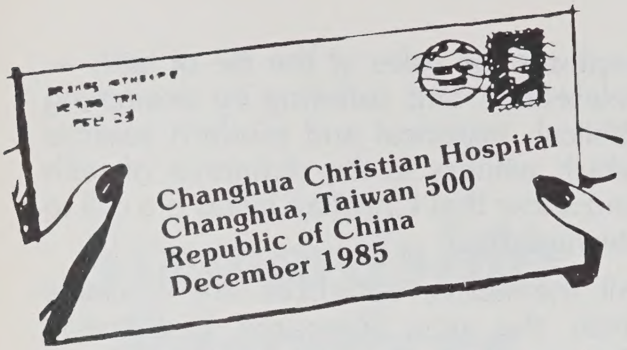
In addition to the study of the Hakka language, Mr. Kim's work is to help in the Sunday School and in the Women's department of the Kung Kuan Presbyterian Church.

Mr. Kim designed a badge for the Hakka gospel choir on August 5. We have a program to share the gospel with young people through the teaching of Chinese calligraphy. We are also praying for programs to meet the needs of the women in the Hakka Churches of the Presbyterian Church in Taiwan.

We ask for your prayers for our Hakka language study and our mission.

Thank you for your continued prayers.

Yours sincerely,
Rev. Choong Mok Kim.



Changhua Christian Hospital
Changhua, Taiwan 500
Republic of China
December 1985

I returned to Taiwan on September 20th . . . thankful for a great year at home of both studies and deputation and being with my family. I studied towards a Diploma in Nursing Administration and have one course and a paper to write to complete the qualifications for it.

I have been very busy and involved in the many areas of our hospital's expansion and with concerns for the future ministry and service. Changhua Christian Hospital now has over 400 beds and we have been running 97-100 + % occupancy since my return. We are hoping to open Nan Guo Medical Centre within the next few months. The Radiation Therapy for cancer etc. is starting there this month. Er Lin Christian Hospital — our branch hospital — (was) dedicated on November 29th, the 89th Anniversary of our hospital. We pray this will be particularly helpful for the maternal child care in that area. We also have some responsibility for Puli Christian Hospital with one of our doctors as the assistant medical superintendent, and several of our doctors and staff go there a few days each week. In the future our hospital will be the central network for medical care in relation to the government for all these hospitals and clinics. We have many challenges before us and need your continuing prayers and support.

Our Pastoral Care Dept. has also increased its staff and has interns for Clinical Pastoral Training. We pray we will be able to meet the total needs of the patients, especially their spiritual needs, and that our hospital will have an everlasting witness to the Gospel of Jesus Christ here in central Taiwan.

Thank you for your continuing prayer support and friendship throughout the years and in the year to come.

Love, peace and joy, always,
Joy M. Randall.

Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion;
Sans teeth, sans eyes, sans taste, sans everything.
—William Shakespeare, *The Seven Ages of Man*

What makes some retirees retain their zest and enthusiasm for new experiences while others become self-seeking, frustrated, stagnant, or lonely? I think it's due to activating faith and love. By the time we reach retirement we have had a wealth of experience we can use for the benefit of those around us. We have skills that need not deteriorate. And most of us will have the time — 10, 20 or 30 years — to use our newfound freedom for creative Christian living.

If we use retirement years to deepen our understanding of ourselves and others, if we look upon life as a never ending and constantly changing adventure, if we use our talents to the fullest, serving the God we love, our sense of happiness in later life will be assured.

Instead of "sans everything", we will enjoy "the last of life for which the first was made"!

Gladys J. Peterson, *Interlit*

NEWS

BILLY GRAHAM CELEBRATES 67TH BIRTHDAY

Minneapolis, Minn. — Evangelist Billy Graham, who celebrated his 67th birthday on November 7, 1985 reaffirmed that despite his age he has no plans to slow down.

"I don't intend to quit preaching until God retires me," the youthful looking Graham said, "And the doctors tell me I'm healthier than I've ever been. The most surprising concept to me is the brevity of life. I have no fear of death at all. There is no chance that I am wrong about heaven because I believe what Jesus has said in the Bible."

Reverend Graham's whirlwind preaching tour of Romania and Hungary last October was the most intensive schedule of his 40-year ministry and capped a busy year which included record-setting Crusades in Ft. Lauderdale, Hartford, Anaheim and Sheffield, England.

NEPAL AMBASSADOR RESPONDS TO CHARGES OF INTOLERANCE

LONDON — Nepal's ambassador to the United Kingdom, Ishwardi Raj Pandy, has responded to charges by some evangelical groups that Nepal persecutes people who change their religion.

In a letter to "The Times" newspaper, Pandy said the country's constitution "lucidly states" that Nepalese may freely practise their religion, but "no person shall be entitled to convert another person". He said attempts to convert Nepalese, "in other words, 'rice Christianity', may result in the exploitation of ignorance and poverty by unscrupulous methods". In an interview, he called a world-wide letter-writing campaign against the Nepalese law "a tactic of Christian terrorism".

Some evangelical groups have charged that upwards of 50 Christians in Nepal are under arrest for distributing literature and baptizing converts.

Nepal is a mostly Hindu kingdom in the Himalayan Mountains. Among groups working there without reported incident are the United Mission to Nepal (an ecumenical agency), and various Roman Catholic religious orders. There are about 5500 Christians in a population of more than 14 million. **EPS**

BEV SHEA WEDS AT HOME OF BILLY GRAHAM

MONTREAT, NORTH CAROLINA, December 19, 1985 — Gospel singer George Beverly Shea was married this week to Karlene Aceto, of Montreat, North Carolina, after a long friendship.

A double-ring candlelight ceremony took place at the home of the Rev. and Mrs. Billy Graham in Montreat. Mr. Shea, well-known vocalist for the Billy Graham Crusades, is often called "America's beloved Gospel singer." He has been singing the Gospel around the world for more than 40 years. He has recorded 54 sacred music albums and is the author of two books.

wms highlights

SYNODICAL NEWS

The Fall Executive Meeting of **Quebec and Eastern Ontario** was held in Almonte, Ontario with the President, Mrs. Joan Sampson, presiding. Speaking on the theme "Growth" was Dr. James Sauer, minister of St. David's and St. Mark's, Ottawa and former Coordinator of the Committee on Church Growth, Presbyterian Church in Canada. Dr. Sauer emphasized three specific elements in church growth: purpose, people and program.

A skit, "Once Upon a Puddle", directed by Lynda Hoffos, A.E.C., was a challenge to everyone to launch out into the stream where the need is, rather than being content to stay in one's own small area.

"Raising a tree can be symbolic of raising youth," Norma Proudfoot said at a Tree Planting Ceremony at Camp Kannawin near Sylvan Lake, **Alberta**. The occasion was the **Alberta** Synodical Semi-Annual Meeting, October 1985. "They both require the same sort of environment — food and water, fresh air, and a chance to grow straight and tall to be of use to future generations," the President went on.

The tree planted was a Ponderosa pine, grown from seed. While standing among the poplars, the women were led by Lorraine Sage and Maryanne Proudfoot in the singing of Psalm 8.

"Our Heritage" — The Good News of the Kingdom of God was the theme of the Semi-Annual Meeting of **Saskatchewan** Synodical held in Parkview Church, Saskatoon, Saskatchewan, October 26. President, Mrs. Eileen Ward, opened the meeting with a reading, a Hymn and an Indian Prayer.

A special presentation divided into two separate parts, was led by Mrs. Marjorie Davidson, Agnes Hislop and Creola Simpson, A.E.C.

Guest speaker, Agnes Hislop, gave a most interesting account of her recent visit to Guyana to attend a Centennial celebration and conference.

On behalf of Agnes' many friends in the Saskatchewan Synodical, Daisy Ritchie made a special presentation to Agnes. Georgina Bone then presented her with the "Agnes Book", which included some of Agnes' writings, some of her "comings and goings", (room for Agnes to add momentos, photographs, etc.), and a tribute to Agnes written by Georgina.

PRESBYTERIAL NEWS

St. Andrew's Church, Saskatoon, Saskatchewan, was the scene of an exciting officers' training workshop for **Saskatoon** Presbyterial on November 16, 1985. Presbyterial Press secretary Yoka de Bruijn writes; "How would you like to be treated with a very large hypo and Anti-"Rut" serum? Well, it happened to Mrs. All Run Down and she felt great afterwards. It's very invigorating. It is called PEP and made up of Prayer, Energy and Personality. Her bad case of spiritual anaemia had been cured.

A similar lot befell other patients such as Mrs. Speakeritis and Mrs. Class Conscious. Mrs. Fun'n Fellowship was even sent home on a prescribed diet of reading the Presbyterian Record and Glad Tidings.

The miracle workers were "doctor" Dora Neilson and "nurse" Marjorie Davidson in a skit called *Tell me, Doctor*. The skit helped put in focus some of the problems encountered in local groups."

There was something for everyone in two back-to-back morning workshops under the excellent leadership of resource persons, Dr. Ronald Davidson, minister of St. Andrew's, and Creola Simpson, A.E.C. Afternoon events included a "Press" session with Zoe Dallas, former editor of the Women's Page, Saskatoon Star-Phoenix, and a filmstrip "The Prayer of a Nuclear Man".

ANNIVERSARIES

The Afternoon Group of **Ripley, Ontario** celebrated their **100th** Anniversary on October 6, 1985. Members from 8 local churches were in attendance. Guest speaker was Marion Mundell, a past President of the Hamilton-London Synodical, her theme "Living Waters".

An historical skit was put on by Mrs. Oliven McAuley and Peggy McCharles. The anniversary cake was cut by one of the eldest members, Mrs. Wm. McKay.

The **95th** Anniversary of **Morewood, Ontario** was celebrated at a special Christmas meeting on December 1, 1985. Following a welcome by the President, Mrs. Douglas Hunter, worship was led by Mrs. A. Koolwine and Mrs. K. Stewart.

The 95th Anniversary History of the society was written and presented by the secretary, Irene Stewart.

Tributes were paid to two long-time members, Mrs. Zoe McQuaig and Mrs. Ross Nurse. Mrs. McQuaig was born the year the society was founded.

Mrs. Wray McPherson, a granddaughter of the founder of the Society, Isabella Shearer, shared many pictures and delightful stories from the past to the present.

A Life Membership Certificate was presented to Lois Beaton.

The Sunday School class of Mrs. D. Hunter presented a puppet skit on Mission.

A large group of former members and friends helped the **Mt. Pleasant, Ontario** WMS celebrate its **80th** Anniversary October 23, 1985.

Following a luncheon the visitors heard histories of the Presbyterian Church in the village of Mt. Pleasant and the growth of the WMS. The guest speaker, the Rev. Glen Inglis, told of his work in Malawi illustrating his talk with slides of the country and people.

LOCAL NEWS EVENTS

The WMS of **First Church, Brandon, Manitoba** found "Fire Beneath the Frost" an interesting study. Part of their study included listening to a tape of The Arirang Chorus 1985 Canada Tour. Following a little practice and some help from Suzanne McIntosh on the guitar, the group sang the Korean folk song "Arirang". They are now looking forward to the study on Native Peoples.

Sunday March 16, 1986

A CALL TO PRAYER:

Our sister Churches in South Africa and Lesotho are calling us to prayer on behalf of their people and for the sake of our own souls. The Board of World Mission is calling the congregations of the Presbyterian Church in Canada to join their minds and spirits in prayer that the peace, justice and healing of Christ come to the people of Southern Africa. Congregations and Presbyteries are urged to observe this call to prayer on SUNDAY, MARCH 16, 1986, and are referred to articles in the February issue of the Record for background.

HYMN SOCIETY SPONSORS SEARCH FOR NEW ADVENT HYMNS

The Hymn Society of America announces a search for new hymn texts related to the Advent Season. In recent years there has been a renewed interest in these four weeks prior to Christmas. This search aims at providing new hymns in contemporary, inclusive language based on scripture from the Three-year Lectionary.

Entries should be in 4 non-returnable copies and include a $5 entry fee for each hymn. Deadline for entries is May 1, 1986. Winning hymns will be announced in October of 1986 and will be published by The Hymn Society of America, National Headquarters, Box 30854, Texas Christian University, Fort Worth, TX 76129.

For additional information:

W. Thomas Smith
The Hymn Society of America, Inc.
National Headquarters
Box 30854
Texas Christian University
Fort Worth, TX 76129
817-921-7608

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For Information Contact:

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Phone (416) 441-1111

Where our dollar$ go

COMMITTEE ON CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN

The Committee on Christian Literature for Women and Children (CCLWC) was founded in the United States in 1913 by a small group of women who saw as their mission the spreading of the Gospel message to non-Christian women overseas. The Committee, which is housed with the Department of Intermedia in the Division of Overseas Ministries, the National Council of Churches, New York, helps women and children around the world. Projects sponsored by CCLWC include:

- production of a two volume set of writings of the experiences of women under martial law in the Philippines.
- support of a team based in Costa Rica which focuses on women's rights to fight sexual and social discrimination.
- training women to teach pre- and nursery school children in Nanjing, to write teaching manuals, and in the production of more teaching aids for use in schools.
- support of a neighbourhood school for handicapped children in Karachi, Pakistan which needs special teaching tools, special equipment and specially trained teachers.

In 1985, a Christian Literature grant of $500 was given by the Society to the Committee on Christian Literature for Women and Children (CCLWC).

In Remembrance

Mrs. Lucy B. Munroe
First, Brandon, Man.

Mrs. Dora Thompkins
St. James, Chatham, Ont.

Mrs. J. (May) Kerr
Knox, Conn, Ont.

Mrs. Margaret Murray
St. Andrew's, Guelph, Ont.

Miss Mayme McKay
Knox, Kincardine, Ont.

Mrs. Florence Morrison
Knox, Midland, Ont.

Mrs. Effie Sutherland
Knox, Ripley, Ont.

Mrs. Grace McLeod
Kathleen McElhinney
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As Time Goes By

She sits a-gently rocking now and then.
Sometimes she knits a spell with gnarled bent hands,
Remembering days ago when needles clicked and clicked
To finish mittens for her children's hands.

Today there is no haste, no speed required.
Yet hands having been so busy, cannot still.
At times the days now seem so lazy, lazy,
Except when there's a place for her to fill.

Nor does she long to have that busyness
That filled her days, her life for many a year.
The haste, the fever of that long, long road
Has slowed now to pace easy to bear.

How beautiful those active days of yore!
Had she the time to savour each event?
She wonders now; remembering, remembering
The rush, the hurry of those days long spent.

It's been a long, long road and it's been good.
She dwells not on the sad days or the grief.
Life's mosaic; the tapestry woven, woven,
None of it static; gray days but relief.

The fever of life is over now she thinks,
The pace has slowed; time now for retrospect.
"The transient dream", "the ebbing stream, the ebbing stream".
She has grown old, but there are no regrets.

Florentine Colpie

GLAD TIDINGS

APRIL 1986

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FEATURES

Statement on Giving 4
Service in Sewing 5
by Mary Peckover
Service in the Image of God 7
by Nancy L Cochs
Only a Journey 11
by Davie Amos
Giving Away Our Tomorrows 13
"My Lady at the Window" — a poem 15
by Margaret Rennie
Woman's Missionary Society — E.D. — 5 16
by Edna Cameron
Mission Study 1986-87 28
On the Coming of Snow after Easter — a poem 32
by Connie Knighton

REGULARS

Written in Love 3
Dear Friends 18
Celebrate Youth 22
Books 23
Highlights 25
Our Readers Write 26

REGULARS (Cont'd)

In the World — BWM News 29
Synodical Givings 30
Where Our Dollars Go 31
In Remembrance 31

Treasure Talent Time

Stewardship: Abilities and Responsibilities

4

More on Aging

11

Final article in series on the Eastern Division

16

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Written in Love

The eternal God is your dwelling place, and underneath are the everlasting arms. Deuteronomy 33:27

Recently, several things happened to slow me down. First I travelled to Cobourg to speak at Presbyterial. When I left the meeting to drive home, my car wouldn't start. I was unable to return to Toronto for another 24 hours. Fortunately, while I waited for my car to be repaired, I was looked after by old friends who delighted in showing me the sights of Cobourg.

A few days later I came down with a severe cold. Everything else was suspended as I nursed the aches and sniffles with cold medicines, fluids, bed rest and a heating pad.

Both events were times of frustration and impatience with the inconveniences of life. Although I know no one is indispensable, least of all myself, I still felt I should be occupied somewhere else. I felt helpless and useless, with little control over my own life.

On my first day home with the cold, I flipped on the television set just at the very moment when the Challenger space shuttle exploded across the screen. Like the rest of the world, I could only stare in stunned disbelief and horror.

Break-downs, illness, sudden death . . . come upon us when we least expect them, forcing us to admit to ourselves how impotent we really are. They are a humbling reminder too that a greater power is in control of the world.

We cannot always understand how or why things happen but we need to remember that we are not alone in our pain and discouragement. God is with us and the everlasting arms will sustain us when we are lonely, frightened and discouraged. God is closer to us than we sometimes allow him to be. All we have to do is lean back and let those arms carry us until we regain our strength.

In my own misery, my heart went out to those brave astronauts and to their families who are left with memories. Some of those memories will be etched on their minds forever just as they were etched in the consciousness of the world in those few brief moments when, as President Reagan quoted, "They (the astronauts) broke the surly bonds of earth to touch the face of God".

One of the priests from the home town of the first civilian astronaut Crista McAuliffe said it best for me when he hugged a child in church. "Now isn't that what God is like?" he asked the children. And, isn't it? There are times when what we need is simply to let God hug us. God's arms are big enough and strong enough to embrace the world. The love that will not let us go is greater than all of us. May each of you feel God's sustaining love in your life today.

June

Treasure Talent Time

Women's Missionary Society (Western Division)

STATEMENT ON GIVING

For generations, women in the Presbyterian Church in Canada have felt led to give in a special way to the work and witness of the Women's Missionary Society. For most women, this is ''second mile giving'', over and above the support they or their families give to their local congregation and the outreach of the national church.

In the past, women of the Presbyterian Church gave to the W.M.S. to support ''women's work'' — work by women who sought primarily to assist other women and their children. The workers they supported were teachers, evangelists, nurses. Those they helped were Indians, Chinese, Taiwanese, Koreans, Guyanese, Nigerians, immigrants to Canada, and native people.

Our mothers and grandmothers gave so that the knowledge of God's love as revealed in Jesus Christ could reach people around the world who had never heard the Gospel; through their sacrificial giving many thousands were brought new life and hope.

All too often oppressive traditions, customs, and powerful superstitions condemned women to lives of fear and darkness. The Good News in Christ brought them release and light in practical as well as spiritual ways. The giving of our mothers and grandmothers sprang from a strong sense of compassion, and a recognition of the bond that united them as women with women everywhere.

We can remember our mothers' sacrifices, and their understanding of mission with thankful hearts. There are many Christians in partner churches overseas who today would ''rise up and call them blessed''.

As Christians, we give because . . .

— we know that all we have is a trust from God, the Creator of the world with all its richness. We know that all women and men are created equal, and we know that some of us have acquired far more than our share of the world's wealth. As stewards of this wealth we must accept the responsibility to use it to serve others.

— we know that as we share with our sisters and brothers in Christ in Canada and around the world we are part of the global mission of God's Church. As members of our own families share with one another as a sign of their love and concern — and each one sometimes gives, and sometimes receives — so our giving is a sign of our interdependence in the world-wide family of God.

— we are responding to God's love which we have experienced personally in our lives. We give from hearts overflowing with love for the One who first loved us.

As members of the Women's Missionary Society today, we give:
— to support the work of men and women, ministers and lay people, who are called to serve the Church through the Board of World Mission in Canada and throughout the world.
— to support our staff who work with congregations, presbyterials and presbyteries in the task of nurturing men, women and children in the faith.
— to support our Society as it draws women from many parts of Canada together for fellowship, learning, and mutual encouragement.
— to enable our Society to tell how the Good News is being proclaimed, in words and actions, in Canada and wherever God has called our church to witness.

As members of the Women's Missionary Society, we give of what God has given us, as good stewards of His bounty, as a symbol of the ties that unite us in mission with our sisters and brothers in a worldwide family, and as a reflection back to God of our heartfelt response to His overwhelming love for us, and all Creation, revealed in Jesus Christ our Lord.

Treasure Talent Time

Service in Sewing

by Mary Peckover

In Acts chapter 9 we meet a woman who put her faith into action. Dorcas saw the needs of the poor people in Joppa and used her wealth and her talents to help them. She showed her concern by giving of herself.

Joppa was a sea port just over 30 miles north west of Jerusalem. A sailor's life was a precarious one and many lost their lives. With the breadwinner of the family gone, those who were left faced destitution. These were some of the people whom Dorcas wanted to help.

Dorcas was not satisfied with giving financial aid alone. She wanted to use her talents too. So she bought cloth and made garments for them. The Bible mentions "shirts and coats". Probably Dorcas made clothing for children of all ages.

Those of us who sew, or do other hand work, know that this activity does not use one hundred percent of our concentration. Sometimes a large portion of our thoughts can be on other things. Dorcas may never have met Paul but possibly her thoughts, as she worked on garments for others, followed a trend suggested by him in Philippians 4:8. "And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable — fill all your thoughts with these things." (N.E.B.)

Dorcas is mentioned once in the Bible and the account only takes ten verses but her influence has been great. Later, when women met together in groups to sew for those in need in their own communities and in wider fields many of them decided to call their group "The Dorcas Society". Such groups still exist today and are world wide. In the days when the Anglican Church of Canada had a separate missionary society, their officer corresponding to our Supply Secretary was called the Dorcas Secretary.

Most of these women sewing together would use a thimble. In Victorian days thimbles were made of steel, brass, bone, silver and gold. Silver was by far the most popular. Steel and brass were unpleasant to wear especially if one's finger became moist. Bone and gold were not durable. Silver was light and comfortable but often, after repeated use, a much loved thimble developed holes. Sometimes a steel or stone top was affixed to the thimble. This was not too satisfactory — especially if the woman used the side of the thimble for sewing.

In 1884 an English silversmith, Charles Horner of Halifax, England, came up with the perfect thimble. It was made with three parts, the inner and outer portion being of solid silver and the intermediate part of steel. The three layers were bonded together, by a patented method, and formed a strong solid thimble with the beauty of silver and the strength of steel. Mr. Horner looked for a suitable name for his invention and decided to call it the "Dorcas Thimble".

The Dorcas thimble was an immediate success and very popular in Britain. There were many attractive patterns to choose from. In 1893, when Princess Victoria May of Teck was married to Prince George (Duke of York), Charles Horner sent a wedding gift of a gold Dorcas thimble with a specially designed pattern of York roses and May blossoms. This pattern he later called "The Princess May". It may be found among Queen Mary's memorabilia.

By the 1940's thimbles of nickel silver, celluloid and plastic were cheaper to make and therefore less costly to buy. Also women were not doing so much hand sewing. In 1948 the company ceased the manufacture of Dorcas thimbles. As Mr. Horner had claimed the thimble proved to be indestructible. So there are many still in use and available in antique shops. Maybe you have one in your sewing box.

Theologians pay scant attention to Dorcas. She is mentioned mainly as someone who points to Peter. To women, however, she is an inspiration to use their talents in the service of their Lord and for their neighbour.

Mary Peckover is well known to *Glad Tidings* readers for her well-written and informative book reviews, especially of the Concern bible studies. Mary, who winters in Sarasota, Florida, is a member of the thimble club there, "The Dorcas Thimblers". Mary was a member of Council Executive for many years and Chairperson of the Organization Department.

Treasure Talent Time

Serving in the Image of God

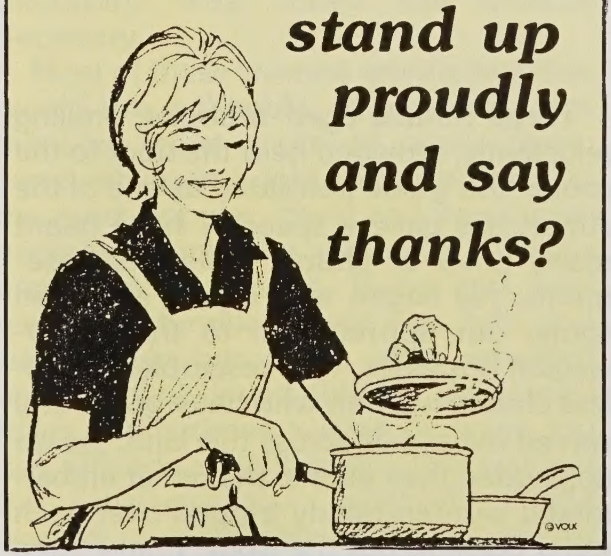
by Nancy L. Cocks

It was a drizzly August afternoon, and we had just been herded in and out of a chilly monastery on an island in a fiord. Seventy-five delegates from many lands and many churches crowded into the local prayer house anticipating the promised supper and strong Norwegian coffee. The meal appeared before us and conversation was lively among the theologians of the Faith and Order Commission of the World Council of Churches. But suddenly someone called for our attention. It was time to *thank the ladies*.

Three middle-aged matrons, smiling reluctantly, crowded near the door to the room. Our guide translated as one of the Americans gave a speech I have heard many times in church halls and basements. He began with a joke and then spoke our appreciation to those Norwegian hostesses, who resembled countless church women who have graciously served me meals across this land. As we applauded their efforts, the rather embarrassed women nearly tripped over each other backing out the door. I have seen that a hundred times, too. When it comes time to "thank the ladies" at most church functions, one can hardly coax the cooks and servers from the busy kitchen. As they line up before those who have received the benefits of their skill and time, such servants of the Lord always look a little uncomfortable. Some dodge behind their friends; others stare awkwardly at their aprons. They endure the stories told and the thanks given, and then disappear back to the dishes and leftovers.

My experience in Norway last August made me chuckle. The meal could have been hosted anywhere. The speech could have been made in any language. Perhaps the speech of thanks to women who have prepared a meal for strangers and guests will become a new ecumenical ritual, a symbol of our mutual hospitality among Christian friends. However, what I find even more interesting than the content of such speeches is the reaction of the hostesses.

Why do so many women working in the service of others find it difficult to stand up proudly and say thanks?



Why are the women who prepare and serve such meals usually so reluctant to come out of the kitchen? Is it a true humility based on the perceived quality of the preparations? Or is there a kind of game being played with guests, a game that seeks deeper gratitude by appearing overly modest? Why is it that so many women working hard in the service of others find it difficult to stand up proudly and accept grateful thanks?

As a waitress-turned-theologian, as a feminist and a minister, I have done some serious contemplation upon this problem. It strikes me that the inability to accept thanks is rooted in the devaluing — or even the denial — of our service to God. If we as women do not take seriously the gifts we have been given and the abilities we have, we will not be good stewards for our God. And we may miss important opportunities for mission and service simply because we do not find ourselves worthy of such tasks.

Yet God does not judge us according to the opinions we hold of ourselves. In the hope that we are made worthy before God by Jesus' loving action, I propose to explore briefly two aspects of human sinfulness that are particularly prevalent among womankind. The first is what theologian Judith Plaskow calls "the sin of hiding". The second is the common practice of refusing to accept a compliment. Neither tops any list of the ten most serious sins, yet both are symptoms of betrayal of the image of God in which we are created.

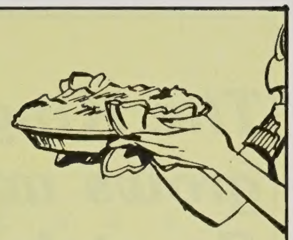
The sin of hiding

In her discussion of understandings of sin, Judith Plaskow identifies pride as the trait usually singled out as the root of human separation from God and the resulting disobedience. She suggests, however, that far more prevalent among women is the willingness to devalue one's own abilities. Rather than being puffed up with arrogant self-confidence, many women are paralyzed by self-doubt and self-deprecation. If they lack a balanced appreciation of both their short-comings and their talents, women are prone to make excuses for themselves. They may even refuse to try something new, arguing that "I could not *possibly* do that".

When a person fails to recognize his or her real gifts, they hide those gifts from the community of the Church and evade their responsibility to be stewards of the abilities given by God. Such hiding is as great a sin as making a show of oneself, for hiding denies God the opportunities to use the strengths and capabilities each of us has. It seems also to be a denial of faith, since the person who hides his or her talents usually lacks the courage to attempt a new challenge, even among the friendship of God's people. If we cannot with honesty and humility identify the worth that we have in God's eyes and the contributions we can make in God's service, however great or small, then we have hidden from grace — the empowering gift of love God bestows in unique ways among us all.

"This old thing . . ."

One sure way to identify the sin of hiding is to recognize the tendency to turn down compliments. Someone says to you, "That dress is very becoming". You hear yourself begin, "This old thing? I only wore it because . . ." Somehow many people feel it is better to deny a compliment and act in complete humility than it is to say "Thank you" and enjoy that small moment of feeling good. Yet turning down someone's compliment is really part of hiding from our own value and significance to others. It is also a rejection of a little verbal present that someone attempts to give. We have all been taught that it is more blessed to give than to receive, but it is also important to be able to receive things graciously. Most compliments are meant sincerely. The next time someone offers you such a kind remark, bite back any attempt to deny it and receive it as a small and unexpected gift. To refuse a well-intentioned gift is a symptom of our insecurity before God. If we think ourselves somehow unworthy, we deny the goodness someone else sees in us. When we do so, we are perilously close to hiding from grace again, for grace is that unearned gift of love that restores us to the worthiness for which God made us.



If we do not take seriously the abilities we have, we will not be good stewards for our God.

These two temptations — to hide from our own abilities and to deny the goodness others recognize in us—are typical problems for women. Whether because we were taught that humility rather than self-confidence is the appropriate attitude for "a lady", or because we assume some deeper connection to sinfulness through Eve's activity in Eden, we women have long undervalued our importance to God and the working out of divine purposes. Yet Scripture lifts up two traditional

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Nancy Cocks has recently been called to the pastoral ministry at St. Andrew's, Newton, British Columbia. Prior to that Nancy was a teaching assistant at Knox College and was doing doctoral work at the Toronto School of Theology. She is on the executive of the Canadian Council of Churches and has been active on committees of the Church. In 1985, Nancy received a bursary from the Society towards the continuation of her studies. The Society offers bursaries to students studying for work in the Presbyterian Church in Canada.

The Kingdom grows and flourishes in the activities of women and men who serve faithfully in the image of God.

activities of women as images for the activity of God. In the parable of the lost coin, the anxious housekeeper's diligence and rejoicing portray God's own search for the sinner. (Luke 15:8-10) A parable of the kingdom of God pictures the inexorable growth of God's purpose in the scene where a bakerwoman adds leaven enough for a huge amount of dough. (Matt. 13:33; Luke 13:20f) While such feminine images for God are not common in proportion to other Scriptural metaphors, still those that exist can give women a sense of their own dignity and the value of their activities which share in the mysterious working of God's intention. The Kingdom grows and flourishes in the activities of women as well as men who serve faithfully in the image of God. Such a statement is perhaps not new, yet we as women must take it to heart as we think about the stewardship of gifts and abilities God has given us.

Back to the ladies being thanked at the end of a church supper. Can you see how the two temptations are present when the kitchen helpers hide behind each other, embarrassed by the thanks? One ought not to devalue the skill, energy and care that go into preparing and hosting meals offered to guests. Both generosity and hospitality are ways of mediating God's love to one another. Neither ought one to be embarassed by the thanks of guests. To hide in the kitchen or to attempt a quick retreat is a means of turning down a compliment. It is a silent way to say that the energy expended was not that important, and the guest is foolish to imply that it was. Few church hostesses would want to say that to their guest, yet the awkward line-ups and embarrassed stances taken during thank-you speeches make guests as uncomfortable as the servers appear. How much more gracious is it to stand up with well-deserved pride and accept the gift of praise and thanks for work well done for the sake of our common identity in Jesus Christ.

Next time you are part of a group that caters on behalf of the church, take heart that you share in the wonderful ability to organize a feast and prepare nourishing gifts of food. Remember too, that your hospitality and generosity express the graciousness of God. And when it comes time "to thank the ladies", smile and enjoy the appreciation of your guests, for they appreciate the image of God they see in you.

The Power of Prayer . . .

EVEN CROCODILES HEED PRAYERS

Maputo (APS) July 8 — A number of crocodiles appeared at the spot where the baptism was to take place, on the banks of a river in southern Mozambique.

The minister prayed and asked God to close the mouths of the ferocious looking creatures. Girded with faith he stepped into the river and behold the heads of the crocodiles disappeared under the water. He then baptised all the 50 people.

Through this incident according to "open doors" News Service, many people came to know the power of Jesus.

More on aging . . .

Only a Journey

by Davie Amos

As I grow older, I find myself putting less value on the temporal things of this life, and valuing more the things which lead and point to the hereafter. Maybe it is true that people awaken as they get older to the real reason that they were given life. It could also be that when one gets closer to the end of life's journey, they realize that the day of accounting is drawing very close, and that they had better check on how the premiums that they have paid during their life, towards their Life Assurance in the next, really stack up.

I believe there is a part of our makeup which is never at home here on earth and is forever prompting us along the road of life, pointing out the paths which lead to heaven. This part of us I believe is the soul, planted by our heavenly Father. Some may call it conscience, or a divine spirit. Whatever it is called, I believe that it was put there for us to listen to, and to take heed of, as it points out the sign posts which we should follow.

The soul is that part of us which is immortal, an exile anxious to return to its home which is heaven, and it will strive no matter what to hold to that heavenward course. Everything else here on earth is just a passing shadow, compared to that which is within us.

It is the soul which helps us prevail through adversities, through sorrows, defeats, disappointments and forebodings. It helps us overcome our temptations, so that we can walk a little closer with that divine presence which watches over and cares for us, and rejoices when we take the right pathway.

Our soul teaches us that there is no sorrow which cannot be overcome. When we overcome a sorrow, we find that having come through the dark valley that we emerge into the sunlight a much stronger and wiser person. We gain through the experience and appreciate the good things in life that much more. We realize that life has moments when it is cruel and it is these moments that help us build the strength to overcome the obstacles that block our path to joyous living.

Those who cannot feel, or have not experienced pain, are not capable of feeling joy. We may be able to hide our grief, but there are very few of us who can conceal our joy. Joy is something we should share. Joy, for a Christian, most always comes through suffering. Most of us must pass through a Gethsemane before reaching the joy of Paradise. The crown comes after the cross, not before it. We should be more joyful than we are, during this life when we consider what God is preparing for us in the life hereafter. The sweetest joy comes to us through, or after, sorrow.

That small voice which comes from the policeman in our inner being, teaches us every day how to live life as it was meant to be lived. It prompts us and encourages us to take the right road, and to make the right decisions. It teaches us that the way we value time will be shown by the use we put it to, and that should be a virtuous use. As we travel down the highway of life we realize that this world is not to be our home, our home is reached only after the door closes on this life, and we come to the end of what was only a journey through this world. Life is a benevolent gift from God, it is yours to live, and yours alone, but how we live it will be all we will have to front eternity with.

As God gave us life, so we should live with God dwelling in us, and no matter what our calling or vocation, we should constantly be in contact with Him through prayer, so that he can perfectly qualify us to carry out His will in our life. We should lift it up, and bear it solemnly as we carry a sacred burden. We should not fail during sorrow, and never let sin hinder or make our footsteps falter. Keep toiling, sometimes struggling, but always upwards. You will reach your goal.

There is a saying that goes like this, "Live as if you expected to live a hundred years, but always remembering that you could die tomorrow". Good thought to keep in mind.

Renewal in Later Life

Dr. Perry E. Gresham, retired after twenty years as a college professor, was a guest speaker at the third annual Lectureship/Conference on Aging of the National Centre of Ministry with Aging in Indianapolis. Dr. Gresham has developed an exciting new concept of life and aging. Once having accepted the scenario of the human life cycle as childhood, adolescence, maturity and then a slow decline and death, Gresham now views "the progress of a lifetime as three or four surges of energy rather than one rocket burst which reaches its zenith and then slowly falls to its end.

I remembered the burst of energy at 30, another at 50 that kept me going to the mid-60's. I now an enjoying a truly remarkable renewal of power, ability and enjoyment. I have more energy and endurance than I had at 60. I play golf better, accomplish more in my office, give better lectures and find them more exciting than I did in my middle years. My judgments are safer and more reasonable.

I wondered if this were a unique experience for me but a dozen friends came to my mind who seemed to have a renewal of power that carried them through the last stage of life. It was like what the athlete calls 'a second wind' and I called it 'the surge of the 60's'.

I began an enquiry to find that I had, indeed, found a whole new approach to the process of aging.

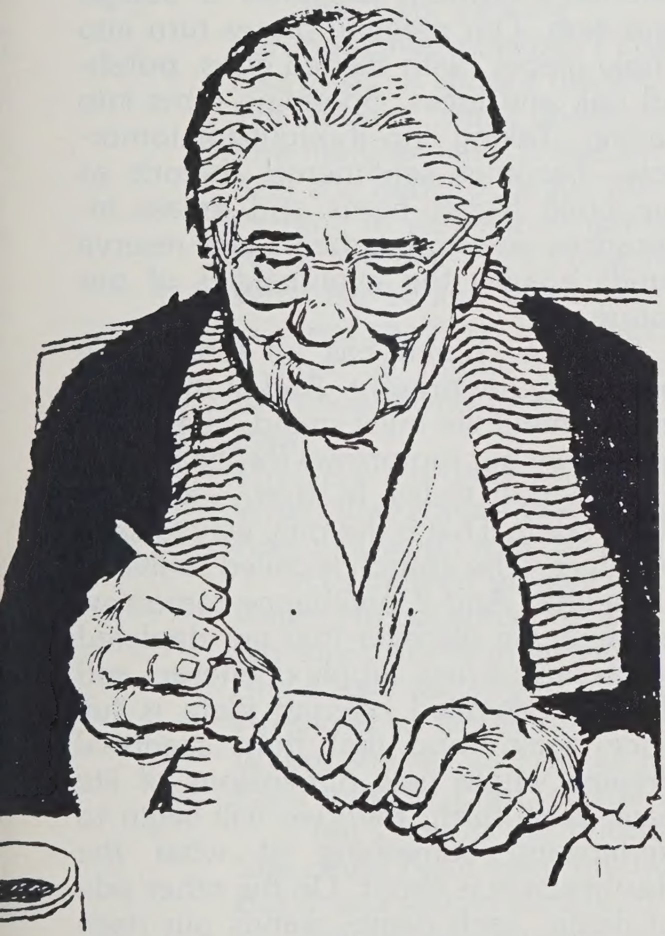
I started by reviewing the biographies of the people who had influenced my life and thought. I learned that Plato began his experiment with politics in his 60's and also established the Academy which was really the first university; that Benjamin Franklin was 70 when The Declaration of Independence was signed; and that Winston Churchill became Prime Minister of Great Britain at 66.

Life, I believe, is a series of renewals rather than a machine that wears out a little at a time."

Canadian Institute
of Religion and Gerentology

The story of the life and death of Mrs. Pierce is not an unfamiliar one. It speaks to each of us about how we live, and how we prepare to die. There is a message here too for the Church. Are we listening?

Giving Away Our Tomorrows



— From *Urban Perspectives* by Bob and Peggy Lupton. Bob is a lay evangelist with the Presbyterian Church in Atlanta, Georgia.

The death of Mrs. Pierce last November brought a mixture of sadness and relief to our family. Peggy had bought her weekly groceries and had taken her to the doctor's and the bank for the past 5 years. Mrs. Pierce spent her Christmases, Easters and other special days in our home. Perhaps our sadness was as much for the tragedy of her life as it was over the loss of a close friend. There was unspoken relief too. An elderly woman confined to a wheelchair, unable to clip her own toe-nails or wash her own hair, can be a demanding responsibility. She is gone now, but her impact on our lives will remain. She taught us something about dying.

To the end, Mrs. Pierce would not consider moving from her home. Even though the neighbourhood had become dangerous and she was afraid, her fear of leaving was far greater than the fear of remaining. Her only place of security was behind the dead bolts and drawn blinds of the place that housed a lifetime of her memories. Day after day, she sat in her wheelchair, lights dimmed, tending to her private affairs. Her affairs? Stacking old bills and years of cancelled cheques on a dining room table no longer used for dining; folding and neatly storing away paper bags, torn pieces of old sheets, rubber bands, stockings and undergarments long ago retired from active duty. She threw away nothing, absolutely nothing, save refuse itself. Hoarding became her way of life. Dust and decay became her unwanted but constant companions.

It was not always this way. Once her house was full of life. Breezes blew through curtains at open windows. There was laughter and loving and giving. A family spent itself, lavishing love on a child, toiling happily for the joys of the moment and the dreams of the future. Then came the death of a husband and father. And a mother and son clung to each other for comfort. Gradually a mother's selfless love became controlling, suffocating. A relationship that was life-giving became stiffling. Hard work. Bad financial times. More clutching. The son married and moved away — another loss. Neighbours moved, too. A widow was now very alone. Sturdier locks were installed on the doors. The blinds were lowered. She became independent, now with fierceness. She conserved money, electricity, papers, cardboard boxes. More years slipped away.

She stored more and more of what she had less and less need for. Her health began to wane. She obtained a wheelchair to help conserve her energy and to protect her from falling. She even conserved her love, meting out only what she was sure would be returned. She ceased to spend. Her growing savings accounts and insurances were no longer a comfort. She begrudged every expense of living. Food became as distasteful to her as the thought of paying for it. She hoarded every possession but life itself. And now that is gone. But her death occurred years before her heart actually stopped beating. Her death was signaled when she first began to try to save her life.

Our Lord had something to say about dying this way. And about living too: "If you would save your life, you will lose it; But if you lose your life for my sake, you will find it." (Matt. 10:39)

The church is engaged in a similar life and death struggle. We are in a death drift that moves us from serving to preserving. We feel it carrying us along. Our spontaneous fellowship soon becomes a programme. Self-sacrificing friends become our paid professionals with titles like counsellor. Bearing one another's burdens becomes a budget line item. Our meeting places turn into "holy places" with stained glass, polished oak and locks. Spending turns into saving. Taking "no thought for tomorrow" becomes sentimental rhetoric as we build bigger barns and amass insurances and endowments and reserve funds against the eventualities of our future.

But the church has no future! We have only the present. And in this present moment we must spend, lavish and give away our tomorrows for the sake of His Kingdom today. In short — we must die! Today. That is the only way to save our lives. The church is called to live at Golgotha. And if perchance tomorrow morning we discover that our depleted spirits have a new supply of energy, and that the emptied offering plate is full once again, and that from sacrificial dreams whole new dimensions of life have burst forth, then we will begin to understand something of what the Resurrection is about. On the other side of death, each death, stands our risen Lord. And he beckons us.

Definition of a "senior" — someone who is five years older than you are!

(Living Message)

"My Lady at the Window"

Six a.m. has come again and so has she
'My Lady at the Window'.
And I'm glad that God has given her yet another day.
How long will she be there?
'My Lady at the Window'.
I cannot tell, for He alone has but the power to say.
A chink of light is streaming through a parted curtain,
A tiny light it seems, so she can see the way
Into another day of living.
God grant her love, in this 'Collective Home'
where she must stay.
My window faces hers, but she is not aware
that I am viewing
her movements, which I chart with daily change.
Her years of life are quickly changing
Yet she has "small possessions" to arrange.
The minutes have ticked on and now the sun gets stronger
And she deftly pulls full the heavy drape
Pausing to view God's gift of light and living people
Who, like her, He's trying hard to shape.
What lies behind this 'home' of brick and mortar?
I cannot see from here, but I can visualize
A 'host' of "mums" much tired from this world's living
With heads and hearts and hopes, now reaching for God's
eyes.
They are the ones who know He will be waiting!
When that curtain to His window opens wide!
And my! won't they be happy to see
His blessed presence.
When He beckons one and all to step inside.
Oh! she's not worried when and where He calls her
She's busy tending to her plants and flowers
Arranged so neatly on the sun-lit window
Where she sits and thinks and prays for hours and hours.
Each morrow Lord, please let me see
'My Lady at the Window'.
She could have been my mum, she too had lovely silver hair
But if you should decide to take her "Home"
before another morning,
Be gracious Lord and treat her
with your Tender Loving Care!

by Margaret Rennie

The Woman's Missionary Society Eastern Division

5. OUR EDUCATIONAL ROLE TODAY

by Edna Cameron

From its earliest beginnings the WMS-ED has been involved in mission education within the church. Mission study and a worship service form the backbone of every auxiliary meeting. The Eastern Division Constitution states:

The purpose and aims of the Society shall be to support the mission endeavours of The Presbyterian Church in Canada . . . and to unite women, girls and children in prayer, study and service to this end.

Down through more than 100 years, the Eastern Division has been responsible for providing leadership in Atlantic Canada in publicizing, promoting and studying the mission work of our Church. This educational role has been maintained in many ways and through a variety of methods. Chief among them is the organized and detailed study of Missions by WMS members. In addition, the auxiliaries support and encourage the formation in the church of children's and girls' groups who are affiliated with the WMS. Leadership events and training sessions have been planned and carried out by local auxiliaries, presbyterials and the Eastern Division in order to train prospective leaders for our youth groups.

Through the years, Retreats, Weekend Conferences at Camps, and in recent years our Discovery Days Conferences have proved to be quite successful. They

Mrs. W.F. (Edna) Cameron was the immediate Past President of the WMS-ED. She is a retired teacher and Supervisor of Schools, and a very active member of Calvin Church, Chatham, N.B.

provide, in a quiet setting and atmosphere the opportunity for mission study, Bible study, discussion, good fellowship and relaxation, and a renewal of one's spiritual enthusiasm. Every opportunity is used to set up displays of books, posters and study materials at workshops and conferences. As well the use of films and filmstrips is encouraged.

THE PRESBYTERIAN MESSAGE is the official publication of the Eastern Division, and it is an excellent educational medium. Published continuously since 1892, it provides much valuable information on the mission work of the Church, group activities, suggestions for Bible study, prayer reminders, and much more. In the History of the WMS Eastern Division, written in 1976 for our Centennial, Miss Margaret Sylvester has written:

"THE PRESBYTERIAN MESSAGE seeks to aid our Society in its dissemination of the Gospel; it seeks to reflect all interests of the Society as a part of the Christian community that its members may know the importance of their prayers, their gifts and their interest in the work of the Kingdom. David wrote, 'The Lord gave the Word; great was the company of those who published it!' Our purpose is to be a part of that great company whose aim is to spread the Word of God."

In addition, the *MESSAGE* Editorial Committee publishes an annual Home Helpers' Newsletter, a four-page leaflet, full of mission information for those women in the Church who, while not active members of the WMS and unable to attend group meetings, are nevertheless active supporters of its projects, with prayer and monetary support for the Society at large.

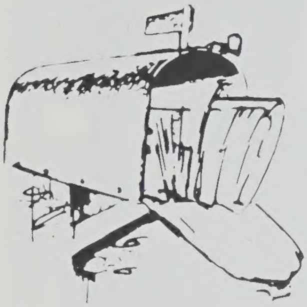
An active WMS member is an informed one, and it has been, and is, the aim of the Eastern Division to make every member better informed about what the Church is doing in Canada and overseas. And finally, better informed members of the Woman's Missionary Society, Eastern Division, can make a greater contribution to the whole Church of God.

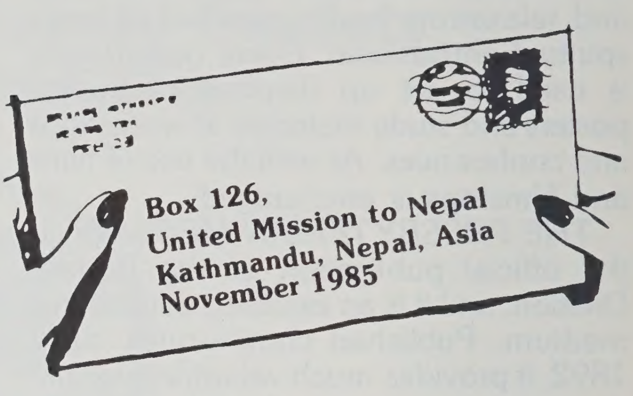
Edna Cameron

Deaconesses Christine Shaw, Charlotte Brown, Joanne Vines and Hye-Ok Lee at 109th Annual Meeting, September 1985.

Charlotte Brown with children at Christ Church, Wabush, Labrador.

Dear friends,





1985 has again been a busy year. I taught 75 hours of Pharmacology to the first year basic students. There were 52 student nurses in this class. I also taught Psychology to the post Basic students in Child Health, and Nursing Research to the post Basic students in Adult Nursing.

My social life is so busy that sometimes I feel my work interferes with it. I attend the Protestant Congregation of Kathmandu and am chairman of its Benevolence Committee. This gives me opportunity to visit various orphanages and rehabilitation centres as and when they ask for help. In addition to attending the Sunday services which are in English, I attend the Mission prayer meeting every Tuesday. Only missionaries go to that one. Then the highlight of the week is on Wednesday when our house fellowship meets. We have become a very close knit group and it is amazing the support and help we give to each other.

I am still secretary of the Kennel Club of Nepal and this keeps me busy corresponding with the Kennel Club of India about the various items of mutual interest.

From the end of April until early June I was home in Canada on my last homeleave. On the way home I stopped in Norway to visit some of my former U.M.N. colleagues.

On the way back to Nepal I had the wonderful privilege of attending the International Congress of Nurses in Tel Aviv, Israel. I arrived 2 days before the Conference and one day went to see the Bedouin market at Beer Sheva. On the other day, I went back again to Bethlehem which was my favourite haunt during the Jerusalem days. I met some of my former professors and again attended the lovely Baptist church in Jerusalem.

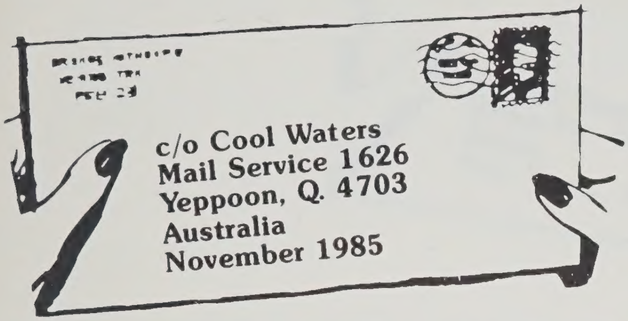
Since arriving back I have been busy with both basic and post basic students. I was out to Pokhara to supervise the post basic students in Child Health. There is a new hospital there and a new nurse campus.

In the middle of October I had to move my house as the landlord sold the house where I had lived for 10 years. It was just 38 years since I had arrived in this part of the world so you could imagine how much STUFF I had.

At the close of another year I am grateful to God for good health and the opportunity to work here. One of the greatest joys in the work has been to see some of the Shanta Bhawan students coming back again for further education and to be able to teach them at a higher level.

Sincerely in Him,

Mary E. Nichol



From sunny Australia, Lorna Cameron sent this report on her work: "I am now working in Central Queensland — from Gladstone to Proserpine on the coast and west to the North West Territories border. This area is about the size of Manitoba and the distance between communities is much like those on the Canadian prairie. There are 19 parishes made up of 81 congregations in this Presbytery.

My job as Regional Education and Mission Officer (REMO for short) is much like that of an Area Educational Consultant in the WMS. I do leadership training for children, youth, adults and camping; eldership and stewardship training; mission and social issues education; witness and evangelism training and programming; preach in a different congregation almost every week; and carry a book stall for sale of current resources everywhere I go.

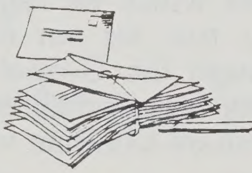
I work with individual congregations or parishes or with clusters of parishes in a geographical area.

Here at Cool Waters (where I live) there are wild emus (large ostrich-like birds) that like to eat *your* lunch from your hand, wild turkey pheasants, many varieties of parrots, budgies, cockatoos, kookaburras, and, at night you must watch out for the wallabies. At present, I also have possums living in my ceiling.

I have learned to "nurse" koalas, drive over snakes and toads or frogs, avoid hitting any number of dead and live kangaroos on the road, and seen a wild camel.

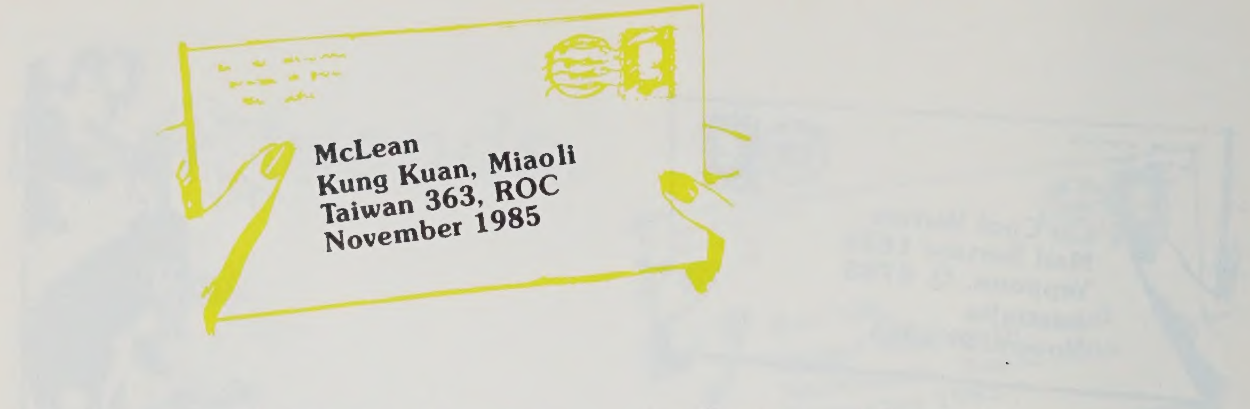
Where I live, I am also able to go swimming in the pool on the property or in the ocean across the road, go for bush walks, fish to my heart's content, enjoy the many varieties of fruits — fresh oranges, tangerines, pineapples, papaw, bananas, lemons, passion fruit to name but a few — that grow nearby, and also view the many varieties of Australian plants that one hears of but seldom gets to see in their natural habitat.

I thank God for all the experiences I have had since coming to Australia. I have learned a great deal about people and about myself. From all this my faith in God has also grown stronger."



Flora House, Winnipeg, Manitoba reports another busy year of children's activities and being a Christian neighbour to people in their area on behalf of the Presbyterian Church in Canada.

Highlights of the year included production of a dynamic musical "Kid's Praise" in April. The children demonstrated, by their enthusiasm in singing, the meaning of praising God.



McLean
Kung Kuan, Miaoli
Taiwan 363, ROC
November 1985

God has certainly been good to us over the past few months! From June to September we enjoyed a wonderful time back in Canada with family and friends. By the end of our furlough we had visited five provinces. We are encouraged again by the support of many friends and churches for the work going on here in Taiwan.

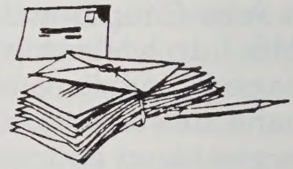
Mary Beth is now studying two hours of Hakka each morning. Over the summer, the Hakka Language Institute was established in Kung Kuan and there are now five teachers from the local area.

We bought the boys a baseball and bat like the ones they enjoyed in Canada, and the toys are a real "hit"! Their old friendships were quickly rekindled with the children in the neighbourhood. Please pray for us as we raise our boys here, that the Lord will give us wisdom in knowing how to react to the value and cultural clashes which we regularly encounter. Pray, too, for our lives to be changed through the Gospel of Jesus Christ and pray for our daily strength to maintain and share Christian values with our neighbours.

Paul continues to work at improving Hakka language materials for all the students, as well as studying informally himself. He has preached nearly each Sunday since our return and is feeling more comfortable as his Hakka comes back. We are thankful that the Adult Bible Class, which Paul started in the local church, has continued with Pastor Su's encouragement.

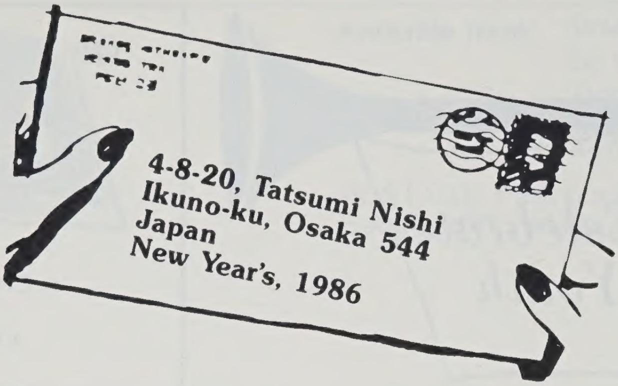
The Hakka Gospel Choir is an important instrument for evangelism. Last Sunday Paul joined them as they sang at one of the "stronger" Hakka churches in Pusim, and 70 people came to hear the Gospel presented through Hakka mountain songs. By the end of the night 15 people (including youth and senior citizens) wanted to receive Jesus as their Saviour and Lord. Please pray for Mrs. Ye, the evangelist here, and the important work of follow-up which is now underway.

Yours in Christ,
Paul, Mary Beth, Andrew and Peter



Bill and Judy Estell who visited the Society office last summer write from Hualien, Taiwan that they returned there last August after a busy furlough. Yu-Shan Theological College was left short-handed last summer when one of the faculty members emigrated to the U.S. but fortunately a suitable replacement was found. They report that a Taroko village near the school which has a reputation for being a present-day Sodom is experiencing a revival. They are asking for our prayers for them as well as for the Ami churches who want to send missionary couples to tribal people in South East Asia.

Rev. Estell is Vice-Principal of the Yu-Shan College to which the Society has contributed through a Christian Literature grant.



From Osaka, Japan, Clarabeth and Jack McIntosh wrote to say: "The government of Japan last May adopted a policy of refusing to issue re-entry visas to anyone refusing to be fingerprinted in applying for renewal of an alien registration certificate. How this will affect our approaching furlough date and the possibility of our eventual return to Japan has yet to be tested. Jack is expending considerable time and energy travelling between Tokyo and Kyushu in support of the increasing numbers of Koreans and other 'aliens' who have already been taken to court for their refusals. The issue is a complicated one, which has attracted wide interest internationally, as well as in the law classes of Japan's universities.

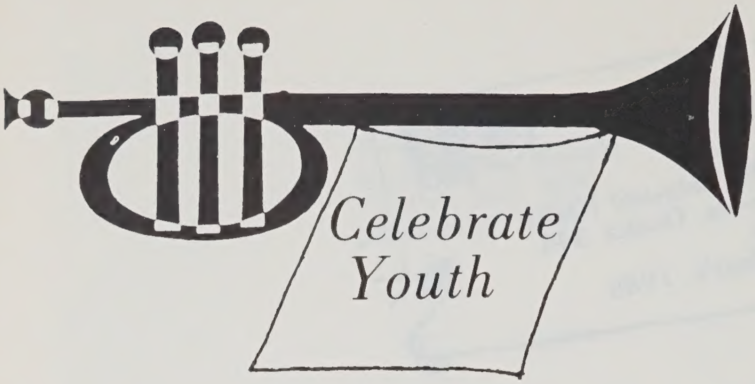
On the home front, as Mack In Do Moksa, Jack continues to provide pastoral care for the growing congregation at Wakai no Ie (House of Reconciliation). Sunday afternoons generally find him 'resting his eyes' for an hour or so, after the strain of switching back and forth between Japanese and Korean during the morning service.

My trip to Canada and New York with the Arirang Chorus certainly proved the highlight of my year. Once again, the experience of seeing my homeland through the eyes of Korean friends was an unforgetable privilege. How proud I was of Canada's natural beauty, and of the careful planning and gracious hospitality obvious wherever we visited! Thank you, one and all!"

In Christ's love,
Jack, Clarabeth, Mira, Gwyneth,
Janette and David.

Assist the needy. It is possible they may become strong. It is also possible you may become needy.

From *Tribal Laws of the Children of Light.* Compiled and translated by Shaman Chief Kitpou.



SHARING WITH OTHERS

Congratulations CGIT! I am writing this article on February 3 and you have almost reached your goal of $50,000.00. Hopefully by the time you read this you will have made possible the dreams of many people in India.

Check and see if your group has sent their contribution in to your Regional office. (**Closing date** is March 1, 1986.) If not send it to — The National CGIT Association, 40 St. Clair Avenue East, Toronto, Ontario, M4T 1M9.

THE VELLORE PROJECT
To Strengthen
Rural Community Health
in Vellore, India

Our Commitment
$50,000
to buy
A CHEW* and a VAN
to train
VOLUNTEERS

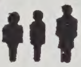
THE VELLORE REPORT

$10,000

purchased

Centre of Health Education and Welfare

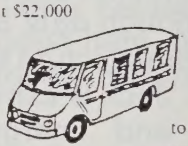
$11,000



purchased

Training Volunteers

cost $22,000



to be purchased

Van or 4-wheeled vehicle

Still: one item to purchase
Together, we can do it.

*Centre of Health Education & Welfare

SUMMER SHARING NEWS

1984 – Lesotho: A letter just received from the Lesotho Evangelical Church indicates that the preliminary work of setting up the "Communication Towers" is almost complete. There will be three towers located "in the high mountains". The Church wants those who contributed to know that "this project has been a wonderful assistance to the Lesotho Evangelical Church."

1985 – Korea: Nursery School for Kwangju: "We are very happy to advise you that we duly received your heartfelt aids of $10,443.70 (Canadian).

"Your aids will be of great help to promote our spirits and to establish a nursery-kindergarten in which basic pre-school education from Christian perspectives will be offered."

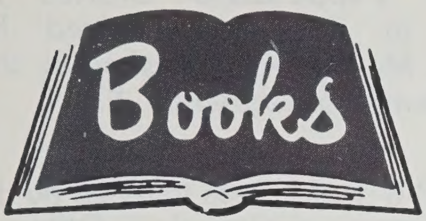
These are quotes from a letter received from Hwang, Sung-Yong, the President of Honan Theological Seminary under whose auspices the Nursery-Kindergarten will be operated.

1986 – Mistawasis Reserve: A new church foundation has been built and now the people of the church are working on decorating their new basement. The native people themselves have raised a good portion of the monies required. What is sent from the Sharing Project will help with additional costs.

To date we have received approximately $5000. Remember the Mistawasis project closes *June 30, 1986.*

1986-87: For a notice concerning the next project — see announcement elsewhere in this issue.

Lois Powrie



Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

IN SEARCH OF JUSTICE — The development of the Social Teaching of Asian Churches *by Michael Cheng-tek Tai. $12.00*

In Search of Justice is a helpful resource for those seeking a basic understanding of the more recent history of Christianity in Asia. In it Dr. Tai explains how the CCA (Christian Conference of Asia) works in co-operation with the WCC (World Council of Churches). Included are descriptions of all the member churches of the CCA, many of whom our church has fraternal relations with. The book aids in our understanding of how we relate to these churches today. They are no longer "our mission fields".

Working from an unbiased standpoint, the author gives the reader a most intelligible and informative overview of the subject.

The theme of the book is the same as the new emphasis of the social teachings of the Asian churches in the seventies, that of people rather than nation-building or citizenship rights.

In 1981 CCA made the following affirmation: "The wealth of Asia is in its people. Over half the world's population is in Asia . . . a new move is emerging in Asia — an awakening of the people themselves, a new history is being written in overtime. No longer are the victories and exploits of the powerful the central points for an understanding of history. . . . Empires rise and fall, kingdoms come and go, but the people remain as the permanent reality of history. . . . Jesus lived with people and ministered to them. It was in living with people that Jesus understood the shape and purpose of His own ministry. He put the outcasts, dispossessed and victimized at the very centre of His teaching and proclamation of the kingdom of God. It is from this perspective that we must view the deep aspirations of the people to be the subjects of their own history."

With this conviction, the CCA advocated that the church must side with the people, not only with the ordinary suffering people, but also with the minority groups, the women and the poor.

Leaders of groups dealing with the 1986-87 Mission Study theme "Crossroads in Southern Asia" may find this book helpful in terms of understanding the background of the Christian Conference of Asia and its involvement in social concern. While the upcoming study relates to the subcontinent composed of India, Nepal, Sri Lanka, Pakistan and Bangladesh, Michael Tai's book covers all of Asia.

Dr. Tai has taught at Concordia University, Montreal. He is the author of *Between Ecology and Theology* (published in Chinese in Taipei, Taiwan) and many articles. At present, he is the minister of Parkview Presbyterian Church, Saskatoon, Saskatchewan.

Eileen Ward

THE SACRED MIRROR (Meeting God in Scripture) *by Herbert O'Driscoll. Published by the Anglican Book Centre, Toronto. $6.95*

The Sacred Mirror is a collection of Biblical meditations. The writer, Herbert O'Driscoll, is Rector of Christ Church, Calgary, past Dean of Christ Church Cathedral, Vancouver, and past Warden of the College of Preachers, Washington, D.C. He has written several books, many hymns, is a broadcaster, script writer and was a Navy Chaplain for three years.

Mr. O'Driscoll calls this book 'The Sacred Mirror' because the meditations are written "out of my own looking into the mirror of scripture, in search not only of my own true face but of the face of our Lord".

There are 14 meditations on familiar scripture passages which tell of certain moments when men and women knew they had encountered God or Christ. The book is divided into 3 sections: *The Hidden One* encounters with God taken from the Old Testament (Moses, Elijah, Isaiah, Ezekiel); *The Incarnate One* — some encounters during the few years of Christ's earthly ministry (Anna, Simeon, the Centurion . . .); *The Risen One* — divine encounters from "the mysterious weeks when Christ's risen presence was still visible and tangible" for the young Christian community struggling to come to terms with the "Traumatic events of Christ's trial, crucifixion and resurrection."

The book begins with Moses' encounter with God in the desert and ends with Paul's encounter on the Damascus Road. Each of these encounters is related to present day situations in a different and sometimes provocative way. Through O'Driscoll's writing scripture comes alive for the individual reader and we too are able to see ourselves in "The Sacred Mirror".

Jean Rankine

FAMILY PROFILES Stories of Families in Transition. *Edited by Masamba Ma Mpolo. Published by the World Council of Churches. $7.75*

In 1973 a project was initiated by the World Council of Churches' Office of Family Education called "Family Power Social Change" to explore and exploit the potential which small groups of families have to bring about social change. In countries all over the world small groups of families were organized to reflect on the problems of family life and to generate solutions.

The first part of this book gives information about the project and the results. More than 1200 families in 60 countries participated. The average number in a group was 15. Ages were from 2 to 77. Educational background varied from illiteracy to professional degrees. Local churches sponsored the groups but members might be from different denominations or religions.

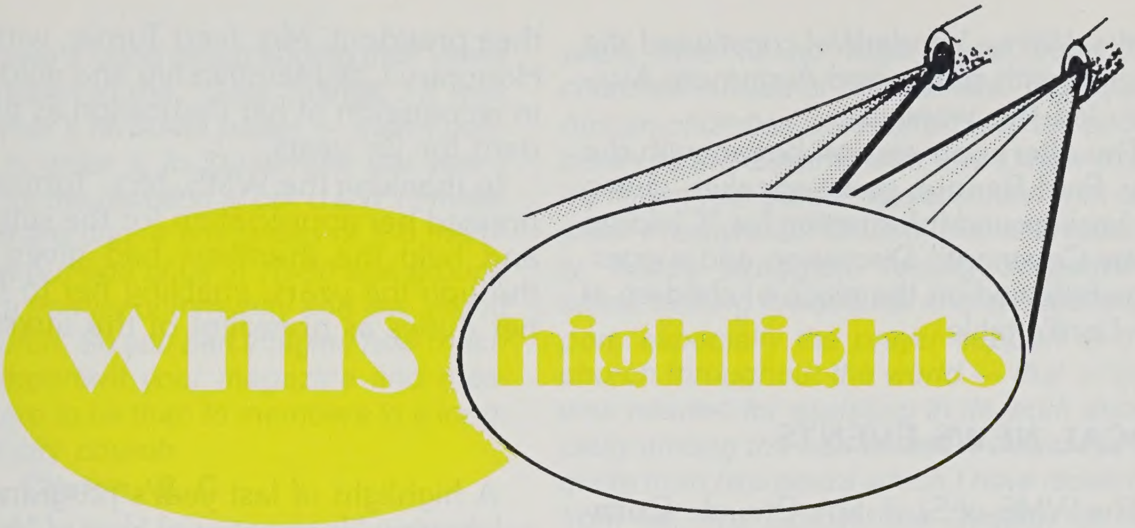
Guidelines were prepared for the groups to promote group cohesion and purpose. One suggestion was that each member share a history of his or her family to help to discover where they came from, where they are and where they are going.

The main part of this book gives a number of these family stories from around the world. Most of them begin with grandparents, then show the difference in the life of the present family.

The editor writes in the preface, "the power family groups have to transform the life of communities has not yet been fully recognized by the churches. Where it has been, the families themselves have become more stable, and the witness of the churches has been rendered more credible." Well worth reading.

Dorothy Ruddell

wms highlights



PRESBYTERIAL

The Fall Rally of **Brandon** Presbyterial was held on October 2, 1985 at St. Andrew's Church, Brandon. Highlights of the meeting included the Rev. Valerie Cottrill speaking on the "Role of Women in the Church", the Rev. John Neilson, Superintendent of Missions and the Rev. Chris Vieira with slides of her trip to Central America.

"Sharing the Journey" was the theme of the Annual Meeting of **Maitland** Presbyterial held at Wingham, Ontario on January 20, 1986. A film on the theme was shown and devotions given by Mrs. McInnes, Mrs. MacDonald and Mrs. Young of Teeswater.

Quebec Presbyterial held its Annual Meeting in St. Andrew's, Sherbrooke on January 18, the theme being "Learning to be Content". Lynda Hoffos, A.E.C. conducted a thought-provoking Bible Study on "Paul's Journey to Contentment".

"Pornography" was the topic for the Fall Meeting of **Red Deer** Presbyterial held last November. Speakers were Eve Miliken, a social worker and Ross McKay, RCMP. Pornography debases and harms people. Participants learned that the more people are exposed to pornography, the more it becomes accepted as normal behaviour.

Activities of Presbyterials in the Synod of **Alberta** this past year included the following: sending books to the Helen MacDonald School in India, serving coffee to New Canadians at Citizenship Court and supporting the Quality of Life Council in their fight against Sunday store opening.

Red Deer Presbyterial presented a brief on pornography to the Fraser Commission.

St. Andrew's Church, Tisdale, Saskatchewan hosted the 71st Annual Meeting of **Prince Albert** Presbyterial. Guest speaker was Agnes Hislop who spoke on the theme, "Love thy Neighbour".

The current Mission Study on Native Peoples was introduced by Creola Simpson, A.E.C.

The Annual Meeting of **Glengarry** Presbyterial was held in St. John's Church, Cornwall, Ontario on January 21st, 1986. The theme was "Let us be soul winners" — "he that winneth souls is wise". (Proverbs 11:50)

Mrs. Wilma VanderWal constituted the meeting with prayer and Avonmore Auxiliary led the worship.

The afternoon session began with the Rev. Fred Rennie, guest speaker, giving the background information for "Children of the Covenant". Discussion and suggestions followed on the place of children at the Lord's table.

LOCAL NEWS EVENTS

The WMS of St. John's Church, **Cornwall,** Ontario presented an "In Memoriam" plaque to the church in memory of the late Mrs. E. Pearl Lloyd, age 90, widow of the late Rev. G. S. Lloyd, who served as minister in St. John's for 17 years. The Rev. Fred Rennie accepted the plaque for the church and spoke briefly of her great work and her Christian life.

The members of the WMS of St. Paul's, **Cainstown,** Ontario surprised their president, Mrs. Ivert Turner, with an Honorary Life Membership and gold pin in recognition of her dedication as president for 25 years.

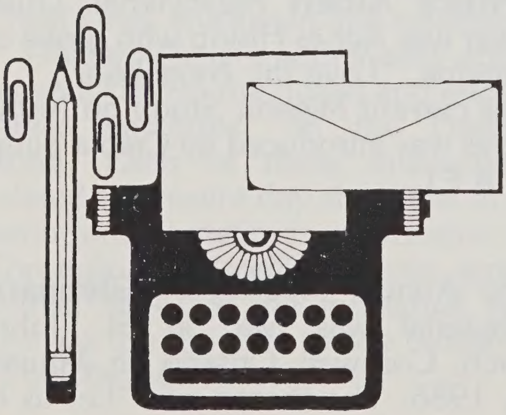
In thanking the WMS, Mrs. Turner expressed her appreciation for the support and help the members had given her through the years, enabling her to fulfill her duties as president of the auxiliary.

A highlight of last year's programme, celebrating "International Year of Youth" for the **Skye** WMS, was the presentation of a Certificate of Recognition to Miss Bettianne MacLeod, a former resident of the Skye community.

This presentation was made by Mrs. Doris MacIntosh and Mrs. Evelyn MacQueen at a Sunday Service at Kenyon Church, Dunvegan, Ontario.

This Certificate was presented to Bettianne in appreciation for her work as a teacher in the Sunday School, her contribution as a choir member, and her work as a member of the Youth Group.

Our readers write:



I have been a subscriber of Glad Tidings for 25 years and always look forward to receiving it and enjoy all the contents. For me, it is a most precious little book with an abundance of information, highlights and news.

Mrs. H. Fisher, Vernon, B.C.

Personally I do not know how I could keep up to date with events without my copy (Glad Tidings). I look forward each month for it to arrive.

Lillian M. Bramham, Willowdale, Ont.

You have a good group adding their views and wisdom to the "Glad Tidings". It was my Mother's favourite paper — then I continued to order it. In September last year I used it for the devotion at our U.C.W. (!) meeting. We are only a tiny group of 5-6 members (all but one of us in 70-80 age group!) This is a frontier community and few attend any church. So you can imagine how much more important your magazine and messages are to us than to members in a long-settled city church.

J.W.R., Clinton, B. C.

To the Editor:

Subject: "The Black Sash — Women for justice in South Africa" etc.

It was with interest coupled with sadness that I read the articles in the January 1986 Glad Tidings. Apartheid is an evil system, and one cannot but thank God that changes are coming which will eventually destroy the system. However, it is with the conclusion of Sheena Duncan's article: "Course of action outlined" to which I take exception. I too would want Nelson Mandela's release to become reality, but as a Christian, I feel deeply about the ANC movement which favours terrorist tactics. Christ in His time did not side with the zealots and those who would use force to gain their ends. Yet numbers of North Americans have during the past few years, given support to terrorist groups in the name of "justice".

The article "The Church in South Africa Today" written by John Montagu does much to put the Church in a place where it must examine all aspects of its existence carefully. Beyer Naude's comments regarding the need to get rid of every vestige of racism and apartheid are well taken. Of course, racism is a world problem, and there is rarely a state which cannot boast that no racism exists within its society.

I would point out, too, that whatever faults our sister churches in South Africa have, for the most part, they have been fighting a quiet battle to educate and help the "non-whites" wherever possible. It has been a struggle because, as I understand, for many years little or no help came from the churches outside of South Africa. The South African churches were tarred with the same brush as the Government, and I know from my fifteen year personal association with our sister Presbyterian Church, that until recently, it has struggled, feeling desperately alone, lacking the secular and spiritual support, especially the prayer support of the church throughout the world — that which was needed for assisting in its work especially among the non-whites. I would like to quote from two letters which I have received from Mr. Phil Corbin, the Director of the Christian Aid Department of our sister church, regarding the need for support:

(November 1982) "I wonder what we might achieve if we had the spiritual and secular backing of the Presbyterians throughout the world who are able to comment without facing involvement?"

(September 1985) "However, the forces of meaningful change are going to win, God's purpose will not be thwarted even though so few Christians in other lands appear to realize that there are many of their brethren in Christ who are working here in a situation who need support, not continual castigation."

To me, it is this church who needs help from the Christian Church around the world, if the battle against racism and Apartheid is to be won, if a lasting peace for that beautiful country is to come about.

I do believe with all my being, that support of any group that resorts to terrorism and violence to get rid of injustices, can only produce more hatred and more violence in the long run. Can we as Christians wish that fate upon anyone?

Edward P. Mason,** Calvin Presbyterian Church, **Toronto, Ontario

We are sorry that all the letters we receive cannot always be acknowledged or printed. From time to time we will select a few for publication. Thanks to all who take the time and effort to express their views and concerns. **Editor.**

MISSION STUDY 1986-87

Adult/Youth

Geographical theme: "Crossroads in Southern Asia"

The study of Southern Asia, also known as the Asian sub-continent, provides us with an opportunity to gain insight into significant crossroads of life and thought affecting our world. Included are the 5 countries of India, Nepal, Sri Lanka, Pakistan and Bangladesh.

Focus will be on issues such as *politics, poverty, militarism, religions, mission* and *social justice.*

A Map 'N Facts has been produced as well as a filmstrip of the work of artists of the sub-continent.

General theme: "Technology in Tension with Human Values"

Technology is described as the "science of the industrial arts" (Oxford Dictionary). Yet this statement no longer adequately describes the technology we are experiencing in the 1980's. The rapid changes in technology, the increasing sophistication of technological devices; the pervading uses of technology throughout society — all these have brought us to a point where technology seems to be acquiring a power and momentum of its own.

Trust the
SPIRIT
Share the
STRUGGLE
SPIRIT and STRUGGLE in Southern ASIA
SILVER SHIPS
GREEN FIELDS

The church in its mission to proclaim the Good News must do so in the midst of this world.

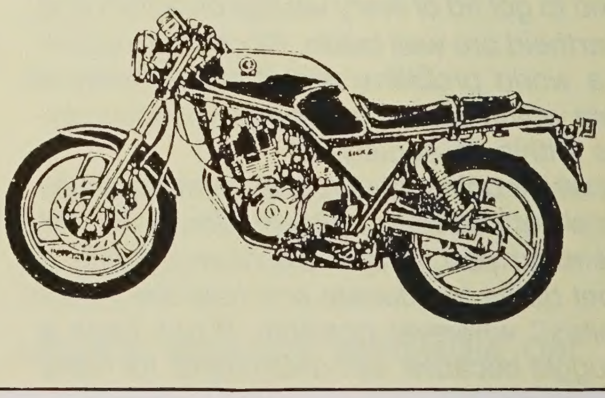
- What message does the Christian have in the context of the technological world?
- What language will convey the message?
- What challenges and stumbling blocks are we meeting and how does the Christian address them?

These are only some of the issues raised in this study. Do you want to be involved in this study? If so, begin gathering materials now.

Children: Children's materials, while focussing on experiences with technology, have Bangladesh as their location. Both themes are thus combined in such a way that children can appreciate the impact of technology on their own lives as well as on the lives of people in Third World situations.

Sharing Project: Motorcycles for India

The Sharing Project for use at Camps, Vacation and Church Schools this year will focus on India and the need of pastors in rural areas for transportation. Motorcycles will enable them to better do their work in the Bhopal-Lucknow Dioceses of the Church of North India. The Packet of resources will include background information, pictures, stories, games, recipes, worship suggestions and session plans for the leader.



In The World - BWM News

CANADA

The Presbytery of Ottawa has commenced a programme of ministry to Central Americans who have fled their home countries in the face of danger from civil war, death squads and official violence. The Rev. **Ernest Zugor** is undertaking this work on a part-time basis, supported by the Presbytery and a grant from the Board of World Mission.

MALAWI

Blantyre Synod of the Church of Central Africa Presbyterian (Malawi) has elected as its new General secretary the Rev. Dr. **Silas Ncozana**. Silas is well known to many Canadians, having visited here in 1979, then studied at the Toronto School of Theology from 1981 to 1983 under the Leadership Development Programme of the Board of World Mission. He received his doctorate from the University of Aberdeen in 1984.

LESOTHO

The Rev. **Stewart Gillan** arrived in Lesotho in mid-January prior to the coup. He began language study which will last for about 8 months, and is seeking housing with a Masotho family.

He reports things are quiet and people are hopeful of change following the coup. Following his language study, Stewart plans to be based in a parish in Johannesburg, South Africa.

MOVING?

REMOVE THE LABEL FROM YOUR COPY OF GLAD TIDINGS AND:

Send it directly to us or to your Glad Tidings Secretary along with your NEW address and postal code. Write: Glad Tidings, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Remember: If you move to a new group, notify both the previous and the new Glad Tidings Secretary.

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Please let us know at least six weeks before you move! The magazines are mailed directly from the printers and our mailing lists are sent to them early.

SYNODICAL GIVINGS – 1985

	1985 Objectives	1985 Actual
British Columbia	50,000	45,001*
Alberta	52,710	46,618
Saskatchewan	24,675	22,317
Manitoba and Northwestern Ontario	34,755	33,144
Hamilton and London	281,691	281,920
Toronto and Kingston	302,500	283,645
Quebec and Eastern Ontario	126,945	121,133
	$873,276	$833,778
Legacies	—	10,581
Special Gifts	—	39,490

*B.C. Synodical's final contribution arrived after the auditor's cut-off date of January 15th. This means that B.C. made and exceeded their objective for 1985.

Some Presbyterials close their books in November. This means that a couple of cheques which were intended to be included in the 1986 Givings are actually reported in the 1985 total.

A Note from the Treasurer

God has given me a simple but very wonderful Gift — A Happy Heart — which He keeps filled with His Son's Shine. As the sun shines down upon the earth giving light, brightness — and in due season — growth to the soil, so the Love of His Son — Jesus Christ The Light of the World — shines into our hearts and minds, bringing us The True Light, Joy, Power, and Spiritual growth. This I share with all whose lives I touch along Life's Way.

Warmest wishes,
Margaret M. Alexander

Treasure Talent Time

Council '86

May 20-23
Knox College, Toronto

Signs of Our Commitment

Where our dollar$ go

Last July, Donna Faith Lee, a high school student and daughter of Andrew Lee, Director of Korean Ministries, attended a Writer's Conference for Pacific Asians in New Hampshire.

The experience awakened Donna to the racism and prejudice that exists among minorities towards other minorities. The basis of the Conference, according to the Supervisor, Art Van Eck, was to sharpen the writing skills of the participants so that they can communicate with others for the glory of God. A main topic of the conference was curriculum writing.

Donna expressed her thanks to the Society for this beneficial experience.

*****

Donna's attendance at this event was paid for with a Christian Literature grant.

IN REMEMBRANCE NOTICE: At the Council Executive Meeting in February '84, it was agreed that if a group wishes to have an "In Remembrance" notice published in the "Glad Tidings," the group Glad Tidings Secretary should be responsible for sending it in as soon as possible, after the death.

In Remembrance

Mrs. Ila Black
St. Andrew's
Swinton Park (Dundalk), Ont.

Mrs. Belle Graham
Elmvale, Ont.

Maggie May Campbell
Carmel, Hensall, Ont.

Miss Marion Clark
St. Andrew's, Kitchener, Ont.

Miss Mary Armitt
St. Andrew's, Lethbridge, Alta.

Mrs. Elva McCutcheon
New St. James, London, Ont.

Mrs. Erna Clement
Knox, McDonald's Corners, Ont.

Miss Christina Maud Abraham
Mrs. Florence Jefcoat
St. Andrew's Home,
Montreal, Quebec

Mrs. Hilda Larmour
Mrs. Dorothy Woolman
St. Mark's, Moose Jaw, Sask.

Mrs. R. (Janet) Young
Rockwood, Ont.

Mrs. Dorothy Coulter
Rosetown, Sask.

Mrs. Esther Burnham
Paterson, Sarnia, Ont.

Mrs. E. (Christena) McKinnon
St. Matthews, Sarnia, Ont.

Mrs. Gertrude Saunders
Mrs. Elizabeth Morton
St. Andrew's, Southampton, Ont.

Mrs. L. I. Mitchell
Lakeview, Thunder Bay, Ont.

Mrs. Frances Pogue
Wychwood-Davenport,
Toronto, Ont.

Mrs. Jewel Merza
St. Andrew's, Welland, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

On the Coming of Snow after Easter

This is
the white of winding sheets,
with a smell
like death
in warm turned sod.

My heart rebels at the tyranny of it.

But all the little birds,
stoic disciples,
making no denials,
fleeing not,
ruffle their feathers into tents
and face the wind
with faith.

Ah, they are right.
With the blessing of the sun
nothing,
nothing can stop the spring!

He is risen! He is risen indeed!

by Connie Knighton

—from The War Cry - April 20, 1985. Used with permission.

MAY 1986

GLAD TIDINGS

Volume 62 No. 5 **GLAD TIDINGS** May 1986

FEATURES

I Was a Stranger 5
by Catherine Chalin Clark
Project on Violence Launched 8
Mountain Praises — a poem 9
by E. Jean Abrams
Ioyan Mani — "To Walk Beyond" 10
by Kay Rusaw
The Power of a Promise 13
by Helen Eves
If You Came to Ewart 14
by Helen Goggin
Giving: A Study Suggestion for Groups 16
In Memoriam 18
— Esther Burnham
— Loreen Ellen Leatherdale
After the Storm — a poem 32
by Mary Kelly
Honorary Memberships — 1985 30

REGULARS

Editorial 3
In the World 12
Books 19
Celebrate Youth 20
Dear Friends 21
News 24
Highlights 26
Our readers write 29
In Remembrance 31

A unique opportunity
to meet the needs
of battered women

5

Former matron
of Birtle School
praises students

10

Time
Talent
Treasure

Get involved!
Study the
stewardship theme.

16

CREDITS

Cover Art: Terry Nicholls.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

A matter of choice . . . ?

My husband and I were trying to read the Saturday paper, a somewhat frustrating task with two teenagers in the house. The door, the phone, the radio and T.V. all seemed to be going at the same time.

When my son came to ask me a question, I sighed and put down the paper just as a headline caught my eye. "Listen to this," I said to my husband. " 'Having a baby irrational decision, says psychologist.' I wish someone had told me that years ago!"

My son, who is pretty shrewd for his 14 years, responded by kissing the tip of my nose and quietly disappearing. I read on in peace.

For the psychologist there were right and wrong reasons for having children . . . 'accidently' getting pregnant to force the issue of marriage, to please your parents, to replace a child who has died, to save a faltering marriage....

It seems to me that in today's world, to have or not have a baby is a complicated decision. The variations are endless—choosing parenthood whether single or married; choosing the method of fertilization; choosing the right timing especially in 2-career families; choosing to remain childless, to adopt, to terminate a pregnancy.... Today, persons can choose the time and the place they will have their baby.

As I was working on this I heard of a Christian family who were in the throes of deciding whether or not to have an 'unplanned' child—the mother was over forty, the other children were all grown and the parents were enjoying a new lifestyle. The very fact that one has so many choices is a matter for serious concern, especially among Christians. Having a baby is no longer considered an act of God or a matter of taking what you get and making the best of it. I can appreciate and agree with what the psychologist is saying, but I am also concerned with what seems to be overly rational decision-making. Surely there is something *irrational* in the carefully calculated decisions that many people are making today. And where is God in all this?

I was reminded by a friend that this phenomenon is peculiar to our North American lifestyle, that our sisters and brothers in other cultures do not suffer from a plethora of choices. This person has just become pregnant after many years in a childless marriage and an extremely expensive fertilization program.

When I visited Ethiopia, many comments were made about the size of African families, the lack of birth control and the seeming lack of caring about the effect of large families on the economy. "If they didn't have so many children, there would be more food," someone retorted. In fact, the average Ethiopian family has three children.

"They breed just like animals," another said. Confronted with the reality of life in that depressed country, I had only empathy for the couples I saw clutching their dying children to their sunken chests. Could anyone deny them the right to share love with each other, to bear their own children in expression of that love, and in so doing perhaps provide a measure of security for their old age, a chance of continuity, even stability to their beloved homeland? The hungry, the poor, the displaced in Canada and around the world do not have the luxury of options available to them.

I'm glad I have two lively teenagers—even if my life is somewhat hectic these days. For me they are gifts of God, placed in my keeping for a short time. Kahlil Gibran in his literary masterpiece *The Prophet* had this to say: "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you, And though they are with you yet they belong not to you." I thank God for these two lovely spirits through whom I can see the very face of God and catch a glimpse of eternity.

Neville and June Stevenson with children Laura 15 and Lawrence 14.

Thank goodness I never had to make the difficult choices facing persons today. I don't know how I would have responded. I can only hope that whatever people choose that God will be in their choice and that no decision will be taken lightly. When confronted with these issues, whether in our own lives or in the lives of others, I think we need to ask the questions: Is it a matter of personal choice, a matter of God's will or is it a matter of assuming some responsibility for our own lives? Before we make these decisions, let us approach God in all sincerity and humility, seeking to know God's will for us. Before we judge the choices of someone else, let us remember that we are each ultimately responsible before God.

In this month of Christian Family Sunday and Mother's Day, followed shortly by Father's Day, let us give thanks for families—for parents and children—and the love of God that is expressed in family relationships. And, let us remember those for whom the options are difficult, even painful. May we all feel the strength and caring of the human family of which we are a part.

June

I Was A Stranger And You Welcomed Me

by Catherine Chalin Clark

I was settling into a cozy sleep when the piercing scream of the telephone intruded on my comfort. My first impulse was to pull the plug out of the wall — but I didn't. I answered the telephone and soon I was very much awake.

"I need to get out!", the voice on the other end sobbed, "He's gone for cigarettes and I'm afraid he'll kill me when he gets back."

Within ten minutes, Alice Jones (not her real name) was at the door. She had her two children (aged 9 and 12) and a small overnight case. She had no idea what to do next — or where she could go.

Alice Jones is a 47-year-old housewife. She and her husband Frank are regular Church-goers and their children attend Sunday School. Frank Jones is a farmer who holds a factory job to supplement the farm income. This is the only reliable family income. Frank is hard-working and the family has always had the basic necessities.

Alice Jones left school in Grade 11 to marry her first husband. The marriage was happy and the couple had one child. Tragically, the husband and child were killed in an automobile accident when Alice was 30 years old.

Alice describes herself as a woman ". . . who's no good alone". With no education and no work experience, the young widow found life very difficult. She returned to her parents' home and lived there for three years until she met Frank: "He seemed so strong — so ready to take care of me".

After a brief courtship, Alice and Frank were married. Almost immediately, Alice became pregnant. In the early years, Frank would get very angry with Alice, sometimes for no reason that she could identify. He began his abuse by "slapping me around". When she was three months pregnant with her second child, he put her in the hospital for two weeks with injuries from a beating. Alice refused to press charges.

Since that time, Alice has been in a city-run emergency shelter twice. She has also fled to friends' homes on several occasions. In her own words, Alice describes her plight:

> *I've got no money, no work experience, no education. I've never lived on my own. I've got two kids to take care of and no one to show me how to get out of the mess I'm in. I'd leave Frank in a minute and move some place he'd never find us — if only I could figure out how to do it. I wish I knew what to do! I mean, when Frank isn't mad, at least he takes care of us . . . There's always a roof over our heads and food to eat . . . If it weren't for the kids, I'd just kill myself and be done with the whole mess.*

Alice's situation is not uncommon. Perhaps her circumstances are unique, but there are many 'Alices' locked in abusive relationships who despair of finding a 'way out'.

The Christian community is called to love the Lord their God with all their hearts, souls, and minds, and to love their neighbours as they love themselves (e.g., Matthew 22: 36-40; Mark 12: 29-31). The neighbour is not just the person who has similar values, dreams, and ideals, but is any human being who has needs for which the Church and Christians can provide.

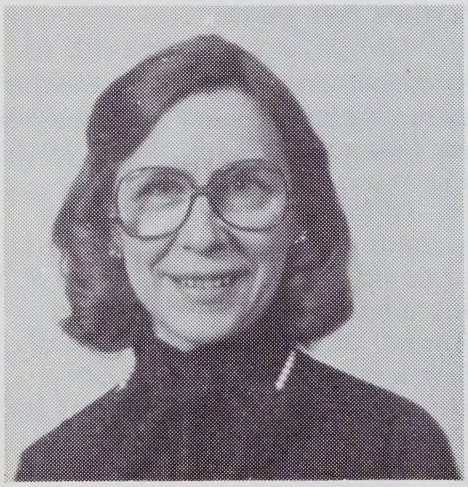
There are several levels of response that Christians can make to individuals like Alice who find themselves in situations where they need shelter, protection, and nurturance which is not forthcoming in their own homes or from any other source. At the level of 'friend', one can provide support and encouragement. At a pastoral level, one can offer prayers, fellowship, and concrete assistance in the form of financial help, housing, and possibly employment. At the level of the collective Church, there is scope for longer term, wide-ranging initiatives to deal with this social situation. The collective Church has expertise and resources which individuals acting alone cannot match.

The tragedy of family violence is becoming an increasing national focus of concern. Wife battering constitutes 76 percent of all episodes of family violence (Wilcoxen, 1981). Ten percent of Canadian women who are married or who have a live-in relationship are battered every year (MacLeod, 1980).

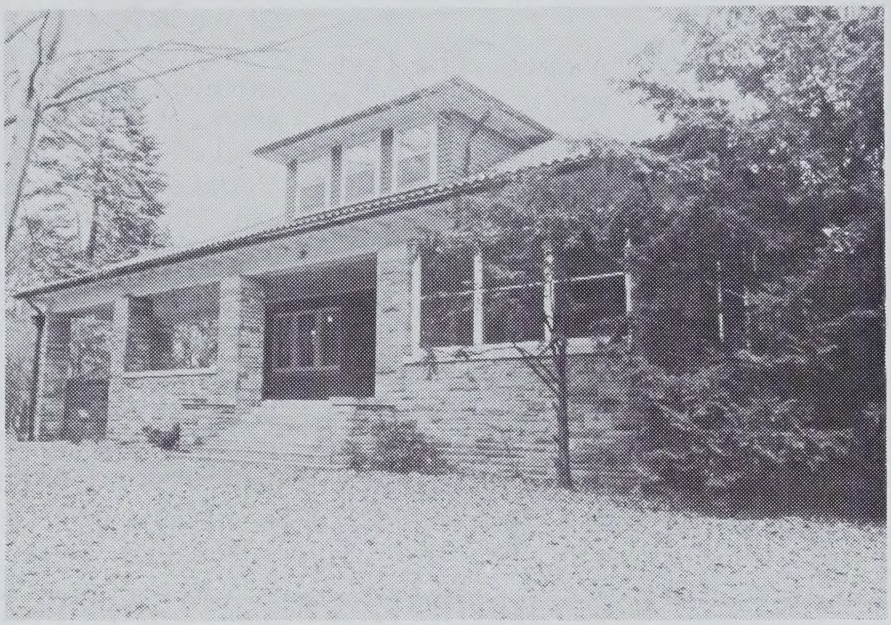
Child abuse is another form of family violence. Child abuse can range from general neglect to severe beatings leading to death of the child. Robinson (1981) estimated that over 8000 cases of physical abuse of children occur each year in Canada. In addition, there are well in excess of 80,000 cases of child neglect. These figures may be just the tip of an iceberg. Ghent, Da Sylva, and Farren (1985) stated:

> *It is commonly acknowledged that abuse occurs within all religious groups and races and in all socioeconomic classes. However, there are differences in the ease with which abuse is identified and disclosed from one socioeconomic group to another. It has been argued that abuse in lower socioeconomic groups is more apparent because of the higher rates of use of public services . . . (p. 543).*

Abuse of the elderly is another form of family violence. Ghent, Da Sylva, and Farren (1985) estimated that 100,000 elderly Canadians may be abused each year. Three types of abuse were identified: (1) physical abuse, including assault, rough handling, gross neglect, withholding food or personal or medical care; (2) psychosocial abuse, including lack of attention, confinement, isolation, intimidation, verbal or emotional abuse; (3)



Catherine Chalin Clark is an Associate Professor with the Department of Behavioural Science, Faculty of Medicine, University of Toronto, and a member of the Board of Directors of Armagh. She is also a licenced minister of the Presbyterian Church in Canada.



Armagh, formerly a home for unwed mothers, is ready to meet the challenge of women and children who need shelter for a short period of time.

financial abuse, including withholding finances, fraud, theft, misuse of funds, and withholding means for daily living.

Families who have learned to relate to each other in abusive ways need help to break the destructive and often escalating cycle of violence. Transition houses are a means of allowing this to happen. At present in Canada, there are 166 transition houses and emergency shelters for families in crisis (Ghent, Da Sylva, and Farren, 1985). Metropolitan Toronto, for example, has the largest population concentration in the country, yet there are only nine shelters in the area spanning Scarborough to Mississauga.

A telephone survey of the nine shelters revealed bed capacities from 15 to 28 for adults and children. The average length of stay was two to three weeks, with all places stating that six weeks was the longest they would normally allow someone to stay, although they were being pushed to keep people longer because there was no place for them to go apart from the abusive situation they had left. Each centre claimed that the biggest problem they faced was finding places for the families to move to once the crisis had passed. One director said: "Our biggest handicap in this field is finding second stage housing for our people".

The Presbyterian Church in Canada has a unique opportunity to respond to the needs of battered women and their children through its resource at Armagh. Armagh was a home for unwed mothers, supported by The Presbyterian Church in Canada. As social conditions changed, the demand which Armagh was established to meet, diminished. Armagh finds itself ready to face the new challenge of helping women and children who need shelter for a period of time in order to rebuild confidence and establish independence.

As the Board of Directors of Armagh prepares to address the need for short-term shelter — second-stage housing — for battered women and their children, it is very aware of the need to have the support of the Church in its endeavour. Women of the Church, in particular, have been the main support of Armagh through gifts, prayers, and volunteer help. The Board of Armagh solicits the help of the Church in the planning of this new phase. Please write to us if you have ideas, suggestions, or referrals for this service.

As this article is being written, two families in desperate situations are waiting for help. There is no place for them to go. Armagh has the facility to help them but needs the funds to make it happen.

This country has a need. The Presbyterian Church in Canada not only has at its disposal the ability and the facility to meet that need, it also has the Gospel imperative to provide that service:

> *Then the King will say to those at his right hand, 'Come O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me . . . (Matthew 25: 34ff).*

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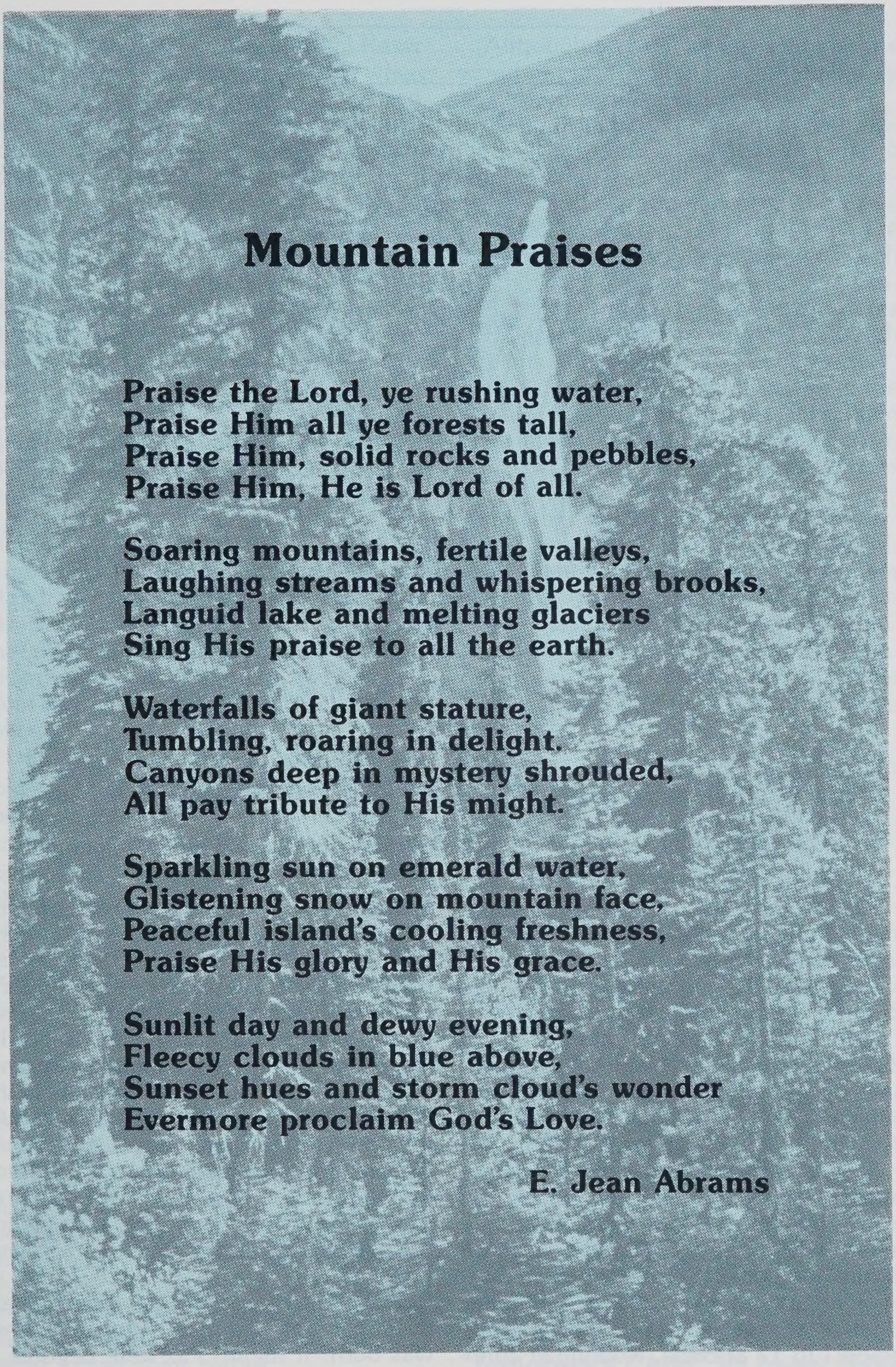
PROJECT ON VIOLENCE AGAINST WOMEN LAUNCHED

Gail Golding has been hired by the Women's Inter-Church Council of Canada (W.I.C.C.) to prepare three educational kits focusing on the issue of violence against women. Each kit will be designed for a different target group. One is to be used as an educational unit in theological colleges, one for ongoing education of clergy, and a third as a grassroots kit for use at the parish level. Development of the kits is the first phase in a five-year project that will then focus on their implementation. A grant from the Secretary of State has made this possible.

Gail Golding, who holds degrees in Education and Theology, has done research on the development of moral judgement. Originally from northern New Brunswick, Golding now lives in Halifax. She is editor of *A Christian Feminist Newsletter.*

W.I.C.C. is a national council of Christian women representing eleven denominations. It promotes World Day of Prayer and spiritual development as well as human rights issues as they affect women in Canada and internationally. The project to end violence against women is an undertaking of the Maritime-based Human Rights task group of the Council.

Correspondence with denominational leaders and theological colleges across Canada revealed a need for resources with which to address this growing social problem.



Mountain Praises

Praise the Lord, ye rushing water,
Praise Him all ye forests tall,
Praise Him, solid rocks and pebbles,
Praise Him, He is Lord of all.

Soaring mountains, fertile valleys,
Laughing streams and whispering brooks,
Languid lake and melting glaciers
Sing His praise to all the earth.

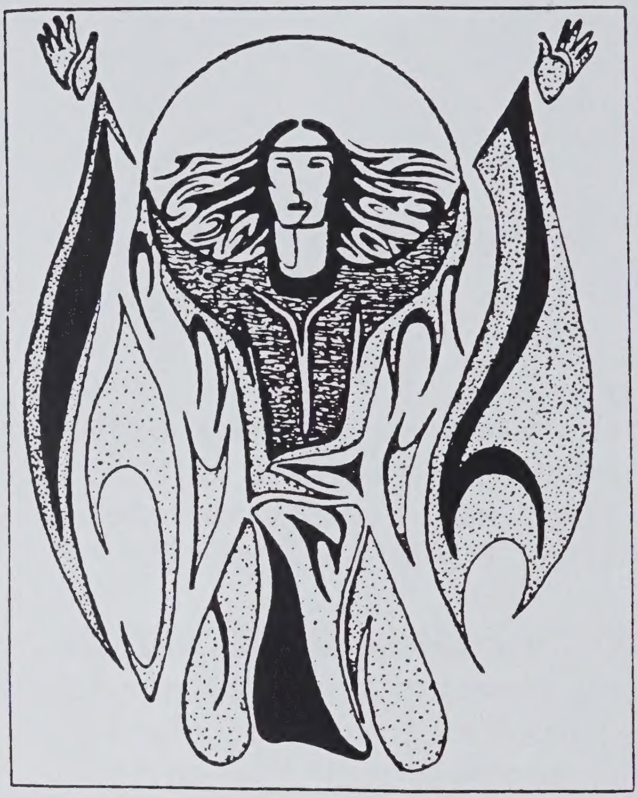
Waterfalls of giant stature,
Tumbling, roaring in delight.
Canyons deep in mystery shrouded,
All pay tribute to His might.

Sparkling sun on emerald water,
Glistening snow on mountain face,
Peaceful island's cooling freshness,
Praise His glory and His grace.

Sunlit day and dewy evening,
Fleecy clouds in blue above,
Sunset hues and storm cloud's wonder
Evermore proclaim God's Love.

E. Jean Abrams

Photo by Abrams



"Indian Prayer" by Ioyan Mani

Ioyan Mani—"To Walk Beyond"

by Kay Rusaw

Among the many negatives heard about Native people in Canada, I bring some of the success stories of students who attended and graduated from, the Birtle High School in Birtle, Manitoba. These students lived in residence at the Birtle Residential School which was operated by the WMS (W.D.) of the Presbyterian Church in Canada until taken over by the Government in 1968.

Today, there are many fine teachers, nurses, administrators and chiefs of bands, and artists from among these students, who have worked not only for themselves but also for the benefit of their people. One of these artists is Maxine Noel who took all her schooling from grade 1 to 12 at Birtle, working in John Pratt's law office after school and on Saturdays while still in high school. Her brother Glen, also an artist, did a series of animal sketches for a 1980 calendar. Glen took his high school training at the Portage la Prairie Indian School which was administered by the United Church.

Maxine Noel, legal secretary and Ioyan Mani, painter, are the same person but they are worlds apart. After 14 years in the world of corporate lawyers in Toronto and Edmonton, Maxine Noel became dissatisfied. Then she discovered a world of fulfilment with the touch of a paint brush.

The name Ioyan Mani was given to her by an old medicine man shortly after she was born. It means "to walk beyond".

Maxine was born on the Birdtail Reservation, twelve miles south of Birtle where her great-great grandfather, Bohpa Santee Sioux and others settled after they followed Sitting Bull in his flight from the Black Hills of South Dakota.

After graduation from Birtle, Maxine moved into corporate law offices. Fourteen years later (in 1980) Maxine gave up law to become a painter in her own right. Encouraged by other artists, she did five pieces and took them to the Thompson Gallery on Queen Street in Toronto which features Native artists' work.

"Then it all took off", she said proudly. And thirty-five pieces have followed with asking prices as high as $800.00 each.

Even though she is not a mother, she paints "the different emotions" of mother and child without difficulty, because "you don't have to be a mother to like children. It's a natural instinct." She paints her people "to show the character of Native people with their grace and beauty." She also shows beauty in animals and birds.

"I enjoy the theatre, a dinner out, the old masters. I read a lot and I love the absolute bush, camping and canoeing."

Although she has been successful outside of the Native peoples' environment, she knows too well how her people have fared. She has worked as a researcher for the Ontario Native Council on Justice, and Ministry of Correctional Services, studying Native inmates.

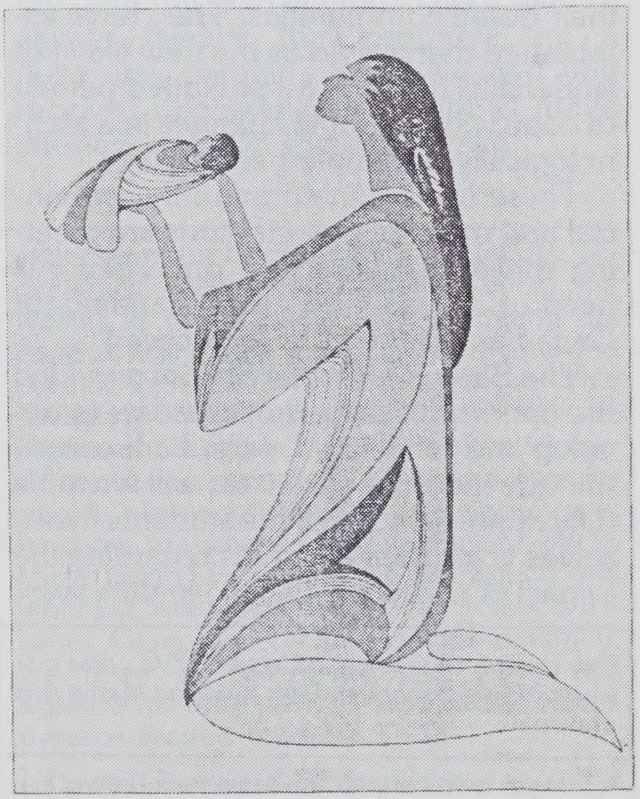
"I was surprised by the number of Native people who commit crimes while drinking. I didn't realize it was so high. And they're very young, still in their teens, 16-18 years old."

The transition from Maxine Noel, legal secretary to Ioyan Mani, artist, has depended to a degree on finances. "Naturally I hope to make a living painting, but there are other benefits such as more freedom and expressing one's thoughts. My working hours are my own, and very often longer than before."

Although she still retains some of the world of Maxine Noel, it is fading slowly as the artist emerges.

Many of you who read the Glad Tidings will know of two students from Birtle who entered the ministry. The Rev. Gordon Williams graduated from the Presbyterian College in Montreal and the Rev. Stanley McKay is a United Church minister in the Interlake area in Manitoba. Gordon now works for the Indian Affairs in Calgary, attends St. Andrew's Church and is supply minister in that Presbytery. Besides being primarily interested in the spiritual needs of their people, these men have made a significant contribution in the areas of both law and social services for Native persons.

Another student of whom I am particularly proud is Marion Ironquil Meadmore. Marion, along with two other women, opened Manitoba's first all-women law firm in Winnipeg in December 1984. Marion was among 67 Canadians to receive the Order of Canada for her contribution to the welfare of Native Indians.



"Tomorrow's Child" by Ioyan Mani

Colin Wasacase and his sisters Ida and Laura are other former students who have contributed greatly to their people's welfare. Colin was one of our best supervisors at the Residence and later became Principal of the Cecilia Jeffrey School. Ida, his twin sister, was instrumental in opening a Vocational College for Native people in Saskatchewan.

William Thomas and his wife Eleanor who raised four adopted children from babyhood to adulthood, still continue in education as Superintendent and teacher respectively, at the Peguis High School in the Manitoba Interlake School District.

The impact of the Residential School system cannot be measured only in terms of academic achievements by students who have made their mark on Canadian Society as a whole. Those professionals are the pioneers for other Native students who are preparing themselves for the next century. The Birtle Residential School can lay claim to many of these successes.

Even more important is the influence of Birtle students who have returned to their home communities. They have established themselves as the new wave of leadership that will assist Native people to cope with the rapid changes in a technologically-dominated society.

These leaders in community, provincial and national organizations are meeting those changes head on. They will need the help and understanding of Canadians if they are to succeed.

The Birtle Residential School provided the opportunities for those leaders to develop and refine their skills. I am certain the true measure of success will never be fully appreciated until the students themselves voice their concerns regarding the impact of residential training in their lives.

Kay Rusaw, now living in Creston, B.C., was matron of Birtle School and her husband Martin was principal.

Apologies to the artist Ioyan Mani for adapting her art work without permission. We were unsuccessful in our attempts to contact her.

In The World - BWM News

CANADA

Circle West Church, an Extension Church in Saskatoon, Saskatchewan, has plans for a new sanctuary which they hope to see under construction this spring. Meanwhile, the new building for Millwoods Presbyterian Church in Edmonton, Alberta, is nearing completion and the congregation is looking forward to a spring dedication.

CENTRAL AMERICA

The Rev. **Joe Reed**, Area Missionary for the Caribbean and Latin America, serves on the ministerial team of Emmanuel Baptist Church, San Salvador, seeking to bring relief and hope to the victims of violence in El Salvador, as well as Nicaragua and other Central American countries.

MISSIONARY TO CANADA

The Rev. **Raul Pacheco** has been appointed as a missionary *to* The Presbyterian Church in Canada. A Baptist minister from San Salvador and himself a refugee, Mr. Pacheco has been ministering to Spanish-speaking refugees in Tyndale-St. George, Montreal. His appointment is an historical event in the PCC.

The Power of a Promise

by Helene Eves

Promises, to me, have always been a matter of honour and integrity. At times they are almost impossible to keep.

During a hot summer evening some years ago, I was stricken with a severe heart attack. The doctor came and ordered me to the hospital immediately. He called the ambulance. When it came, with the sirens blowing, it seemed so unreal. In fact everything was like something happening to someone else.

My husband and teenage son were trying so hard to appear calm. As they were carrying me out of the door on a stretcher, my son leaned down and kissed me goodbye and when no one could hear him he whispered in my ear, "You won't die will you Mom?" There was such an appeal in his plea, I said, "No son, I promise."

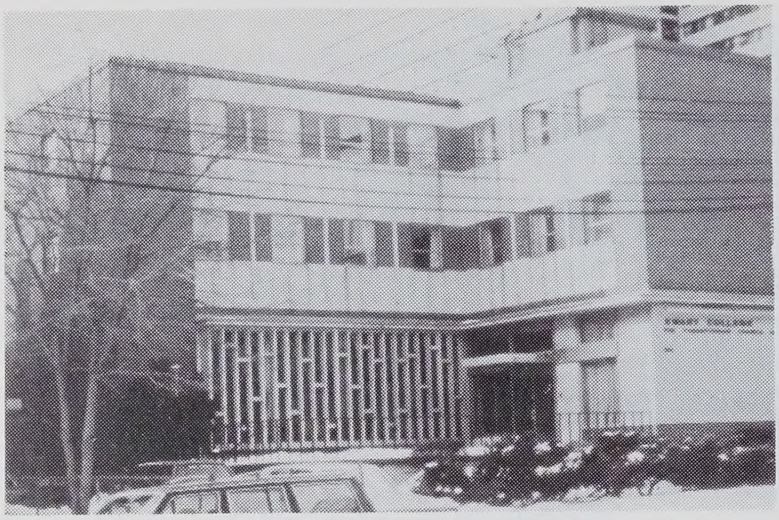
Later that night, as I lay in bed in the hospital, I promised myself that with God's help, I'd keep this promise to my son. Thanks to my faith and good doctors, this was made possible.

So many times since, when thinking over that ordeal I wonder if I would have given up without my son's faith in me, and my faith in God. This is why I'll always believe that promises are a three-way bargain. You give and you receive, and someone's faith is made stronger through the experience.

God's Gift of Years

God's gift of years is a very special gift often denied. Our culture seems to exalt youth. But older people are vital human beings. Their needs are basically the same as ours: security, love, companionship, social expression, protection, new experiences, acceptance, recognition, independence, the feeling of being useful. In considering the issue of aging, we have confused care and cure. Henri Nouwen, professor of Yale Divinity School, suggests that we are frustrated because we can't cure aging. Although we cannot cure, we can care for people. Jesus modeled this quality of care; he came to us not to take pain away, but to share pain. Even when we are aching and wrinkled, our worth before the Creator is the same. Older persons have a right to dignity; we need to affirm the rich value and significance they have to God and to all the persons around them.

—David I. Bradley, **Christian Home**



W. Neville Stevenson

If You Came to Ewart . . .

by Helen Goggin,

Associate Professor of Christian Education at Ewart College.

College days are experienced differently — depending on whether you are a student, a professor, the principal, an office secretary, the food supervisor, the dean, the librarian, the dons or the building superintendent. The variety of requests, visitors, meetings and classroom experiences is truly quite phenomenal!

For the staff person, the tasks seem never ending. For the faculty and students they often extend far into the night. But, if you came to Ewart College what would *your* days be like?

The mature students take the three year diploma course available only to those with five years work experience. University graduates take a special two year diploma programme and Grade 13 graduates take a combined three or four year programme at both the University of Toronto and Ewart College. All have a common goal — they hope to work in the Order of Diaconal Ministries in our church.

The days at the college are filled with learning. Christian Education includes such areas as general educational theory, approaches to Christian Education, developmental theories and practical training in leadership, administration, teaching, camping, recreation and creative activities. Courses in Biblical Studies, Theology, Church History and government, Christian Ethics and other related areas provide the necessary understanding for that education in Christian living.

If you were a student at Ewart your day would probably include 3 to 4 hours of lectures and several hours of work in the libraries on campus. Other times you might find yourself doing a wide variety of things from running a video camera to playing non-competitive games, leading in or attending worship, making a "stained glass" window, learning how to tie knots to make a "home in the woods", working in a field work placement, doing a six week internship, participating in a continuing education programme or having fun at one of the special events marking the various festivals of the Christian year. This variety throughout the year provides many different learning experiences for the students to share when they leave. What we are attempting here at the college is contained in Anselm's famous phrase "faith seeking understanding".

A day in the life of the faculty may be quite different from a student's day. The dean, when classes are not in session, finds herself handling a request from an out-of-town family to stay at the college while a member is in a Toronto hospital — how much nicer to return from hospital visiting to a caring Christian community at night rather than a cold hotel room. The staff member responsible for continuing education may find himself arranging for the next continuing education event at the College with educators in Princeton or California by telephone.

The principal's day is especially full. Having just come upstairs from the classroom she may find a prospective student or a student with a problem with course choices at the University waiting to see her. A professor in Christian Education may be busily setting up a room for a workshop to take place that day, teaching not only by words but by illustration, how such events are arranged.

The secretaries, librarian, bursar and building superintendent are kept busy providing the teaching staff with the administrative help they need.

From time to time the college welcomes people coming for various events — the winter and spring Continuing Education programmes draw people from all over Canada and from other denominations. Last spring we were enthralled by a master storyteller, Belden Lane who spun tales and challenged us to join in. This year, after the programme on youth ministry in January, we anticipate a fresh look at the Old Testament with a world renowned scholar, Bernard W. Anderson, in June. From time to time groups like the Administrative Council of our Church, the Board of the College and small conference groups meet at the College.

During the summer months the residence is filled with people taking summer courses in Toronto. In each school term there are students from many faculties in the University and from countries around the world, making Ewart an international and interdisciplinary community that enriches all who live and work here and enables the residence to be a self-supporting area of the college's work and ministry.

If you came to Ewart just for a visit you would see a little of what is described above — if you came to Ewart as a student you would share all the rich variety of learning and experiences that the college offers. Are there persons in your congregation looking for a career change or a life's work to which to give their hearts and their talents? If so, there is a place for them in the educational ministry of the Presbyterian Church in Canada.

James Michael Lee, a writer in the field of Christian Education, has said that Jesus gave his church two commissions — to teach and to baptize. According to Dr. Lee the church has seldom taken the first commission as seriously as its importance warrants. The commitment of the graduates of Ewart College to the educational ministry, as well as the broader spectrum of the diaconal ministry, has enriched our church for over 90 years. This educational ministry could be strengthened even more if men and women who want to serve the church in the ordained ministry, could enroll at both Ewart College for the full diploma programme and at the University of Toronto for the undergraduate degree which is necessary for study at one of our theological colleges. To have men and women serving the church who have professional training in both education and theology would enrich our present ministry. To study in both areas of professional training at the same time is difficult. Yet how many of our students are challenged to consider this by their Presbyteries or ministers?

Ewart College will celebrate its 90th Anniversary in 1987. Throughout these years it has served the Presbyterian Church in Canada through the training of missionaries, educators and persons engaged in diaconal ministries, both men and women, many of whom are known to WMS members. The WMS has been a source of support and encouragement throughout those years. Perhaps a member in your group or in the C.G.I.T. group or other young people in the congregation with whom you share this article will be inspired to join this goodly company of graduates who have served in Canada and all over the world in the ministry of the Church of Jesus Christ, our Lord.

If you want to come to Ewart write: The Principal, Ewart College, 156 St. George St., Toronto, Ontario M5S 2G1 for further information.

Time Talent Treasure

Giving: A Study Suggestion for Groups

Focusing our Thoughts (5-10 minutes)

Decorate your meeting space by posting several sayings which speak about attitudes toward money and giving (or not giving). Some examples might be:

"God helps those who help themselves"
"Charity begins at home"
"Looking out for #1"
"A fool and her money are soon parted!"

The leader could ask the group to look at the posted sayings. What similar sayings come to mind? These could be listed for all to see. What do these sayings reveal about our attitudes to money and givings?

Looking at some Bible Passages (20-30 minutes)

Matthew 6: 19-21
Matthew 10: 8-10
Matthew 19: 16-30
Luke 12: 13-21
Acts 2: 43-47
I Corinthians 16: 1-3

Work in small groups (3-5). With each of these passages engage in the following tasks:

Step 1) Read the passage silently, then read together from two or more translations.

Step 2) Use a Bible Commentary to discover and discuss the context of this passage.
What do you think the writer was trying to say to the people of his own day?

Step 3) what do you think this says to us today
a) as individuals
b) as a church
c) as a group in the church

Step 4) Transplant this situation to a contemporary setting. What form would it take in your group? Work on a paraphrase, (or song, skit or litany) which communicates the message of this passage in present day language.

Take a few minutes to share this work with the whole group.

Remain in the total group and discuss the following in pairs, then share with the whole group.

Step 5) As a result of this study experience what changes in *attitude* and *action* do you need to develop in order to be more consistent with these passages regarding:

a) your personal income
b) your gifts to the church and the group
c) your group's objective or allocation for the Society.

(Bible study outline adapted from "Giving: A Biblical and Theological Perspective", Women's Division, General Board of Global Ministries, The United Methodist Church. Used with permission.)

Worshipping Together (5 minutes)

Serve the Lord with gladness. Give thanks unto Him and bless His name. For the Lord is good: His mercy endureth forever and His faithfulness unto all generations.

Hymn 364 "We give Thee but Thine own" (all verses)

Offering — should be received during the singing. With the words of this hymn we dedicate our *offering* and *ourselves*.

Litany

Leader: O God, you are the Creator of the world in all its richness, and Redeemer of the world in Jesus Christ.

Response: **Help us to know and live this truth.**

Leader: We find joy in the study of the Bible and growth as we are exposed to new challenges.

Response: **Help us to know and live this truth.**

Leader: As we share with our sisters and brothers in Canada and around the world, we are part of the global mission of God's church.

Response: **Help us to know and live this truth.**

Leader: We give our gifts of money because our hearts are full of love for God who first loved us.

Response: **Help us to know and live this truth.**

Through Jesus Christ our Lord. Amen.

Preparation for the Program Leader

- — Have the "sayings' written out and post them around the room *before* the meeting.
- — An easel with paper and marker, or blackboard with chalk, should be ready to record group ideas.
- — Instruct group members to bring Bibles and May '86 *Glad Tidings*.
- — Provide some Bible Commentaries.
- — Books of Praise are needed for the worship.

This outline was prepared by the special Stewardship Committee of Council Executive to assist groups to focus on the Stewardship theme.

Freely you have received,
freely give. Matt. 6:8 NIV

In Memoriam

Esther Burnham

A long and fruitful life came to an end in November 1985 with the passing of Mrs. Esther Burnham of Sarnia.

Born Esther (Essie) Nesbitt 92 years ago, she had lived in the vicinity all her life. Her mother was an ardent WMS member and Essie attended meetings from the time she was a small child.

She graduated from the Sarnia General Hospital in 1917 as a registered nurse and practised her profession for a number of years.

She married Roy Burnham who predeceased her. The Burnhams were charter members of Paterson Memorial Presbyterian Church, Sarnia.

Essie held almost every office in her own auxiliary as well as the Sarnia Presbyterial and her sound advice was often sought. She served the Hamilton-London Synodical as president for four years during the mid 1960's and in that capacity, sat on Council Executive.

She will be greatly missed by all whose lives she touched.

The Burnhams had no children. She had several cousins and Mr. Burnham had one brother living in the Southern States.

Loreen Ellen Leatherdale

Loreen Ellen Leatherdale, former Hospital Visitor in Montreal, passed away suddenly February 12th, at the Villa Nursing Home, Midland, Ontario after a lengthy illness. She was in her 87th year. The funeral service was held at St. Andrew's Presbyterian Church, Coldwater and conducted by the Revs. Charles Carter and Dr. Eric Beggs.

Born in Midland, Loreen was the daughter of Mr. and Mrs. John Amos Letherby. The oldest of eight children, she belonged to a family who were among the early residents of Midland.

Mr. Carter commented on the constant interest Mrs. Leatherdale maintained in all her relatives, friends and their families. Throughout her life, Mrs. Leatherdale was devoted to Presbyterian service. This included the Sunday School and women's organizations.

Mr. Carter called her the eldest and most revered member of the congregation of St. Andrew's Church. Referring to the Scriptures' description of the saints, Mr. Carter said Loreen Leatherdale, through her life and example, would definitely be considered a saint. Dr. Beggs paid tribute to her cheery personality and work as a hospital visitor.

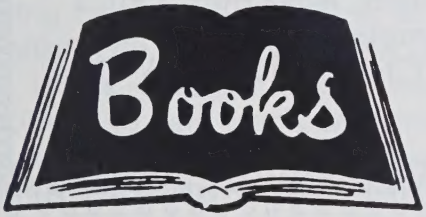
Loreen Leatherdale attended elementary and high schools in Midland, and MacDonald Hall in Guelph. In earlier years she was engaged in secretarial work in Midland. In Coldwater she served as Secretary Treasurer of the Federated Women's Institutes of Canada.

In 1950, Mrs. Leatherdale was appointed as Hospital Visitor in Montreal and area by the Women's Missionary Society (W.D.). Following retirement in 1977 she returned to her home in Coldwater.

In Midland, Mrs. Leatherdale was active in Knox Presbyterian Church, in organizations such as the Independent Order Daughters of the Empire and performed in numerous amateur stage productions.

She was married to a dental surgeon, Dr. W. B. Leatherdale who practised first in Midland and later in Coldwater. Dr. Leatherdale died in 1947.

Mrs. Leatherdale is survived by brothers Lester and Lorne, and sister Gladys (Mrs. Morley Yon).



Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

THE GENTLE ADVENTURER *by Margaret Taylor. Image Publishing. Price $7.95*

Having heard so many stories about the Rev. Robert McKay from several members of various Presbyterian congregations he had served, reading "The Gentle Adventurer" was like reading a book about a friend. The book is written by his daughter, Mrs. Margaret Taylor.

In the first chapter, she introduces us to the McKay family as they arrive in Canada. The final chapter describes her father's various pastorates in Ontario and British Columbia.

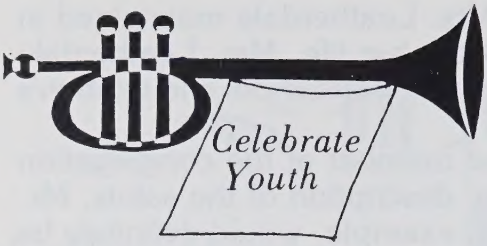
Mostly the book tells of that portion of his Christ-directed life as he served as a student missionary in the summer and as an ordained missionary in northern British Columbia in the early 1900's.

Some of his western adventures were humourous and all of them revealed McKay's determination and stamina in meeting the challenges Christ put before him in the wilds of British Columbia, and the deep affection he had for the people he served.

A small book, but very delightful reading.

Barbara Tubb

Editor's note: The Rev. Robert McKay was a life member of the WMS (W.D.).



Congratulations and best wishes to the following young people who have been recognized during the past year for the contribution they have made to the life and work of the congregation.

Certificate of Recognition

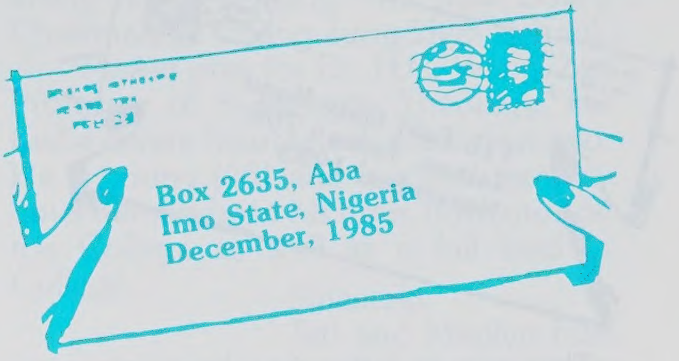
Mark Collins, Walkerton, Ont.
Sharlene Dikland, Morrisburg, Ont.
Joyce Donaldson, St. Andrew's, Swift Current, Sask.
Kathy Franc, Prince Albert, Sask.
Jennifer Hunter, Port Elgin, Ont.
Michael Leatham, Walkerton, Ont.
Bettianne MacLeod, Kenyon Presbyterian Church, Dunvegan, Ont.
Meridyth McCabe, Thornhill Presbyterian Church, Thornhill, Ont.
Lorne McGowan, Knox Presbyterian Church, Agincourt, Ont.
Kerry Lynne Matheson, Southampton, Ont.
Mary Ellen Ruddell, Thornhill Presbyterian Church, Thornhill, Ont.

1986 Youth Triennium — July 8th to July 13th

This year young people of the following Presbyterian Churches — Cumberland, Second Cumberland, PCC and PC (USA) — and many overseas visitors will again be celebrating, studying and worshipping together at Purdue University at Lafayette, Indiana. The theme for the Conference is "Like a Burning Fire". The deadline for registration is May 6, 1986 and it is hoped that there will be at least 300 delegates from Canada.

Many of the young people ages 15-19, who participated in the last event have contributed a great deal to the life of congregations, Presbyteries and Synods since they returned. Encourage your young people, by learning who your area reps are and ask them to share their experiences with you when they return.

Dear friends,



Box 2635, Aba
Imo State, Nigeria
December, 1985

The Order of the Diaconate in the PCN has been inaugurated and the first Deaconesses designated. Last Sunday I attended the Recognition Service of Deaconess Otaka at Owerri. In the last few months I have spoken at a few leadership courses and have written an article about the Order for the Women's Guild magazine. Although there is the interest in potential candidates for the Order, there are no plans to begin another course at this time.

But another course for evangelists' training has begun, this time at the City of Faith in Itu. The Right Rev. Dr. I.O.A. Ude is the Director and I have been appointed to help teach part-time beginning in January. I think I will continue to live in Aba and commute each week. Accommodation is limited so there are only 11 or 12 students.

During July and August we had three Dutch young people visiting the youth of the PCN, ending their visit with the PYPAN Conference in August. Their visit was a joy and inspiration to the youth here and to them as well. I wonder when the Canadian youth will endeavour such an exchange or visit.

The evangelistic efforts of Aba Presbytery are taking root and in St. Paul's Parish are beginning to sprout. We recently had a well-attended revival week at St. Paul's and another outreach campaign at Mgboko. Moves are being made to construct some Church buildings for the members at Mgboko. Please pray for these continuing efforts.

Last month representatives from the PCN's four overseas partner Churches (from Canada, U.S.A., Netherlands, and Scotland) came for a consultation which takes place once in about every five years. Since it was held in Aba I had the opportunity of meeting them all and of sitting in on a couple of the meetings. Glen Davis came from the Presbyterian Church in Canada.

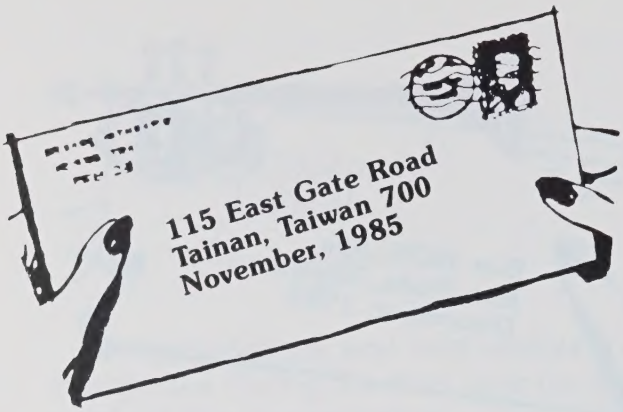
Nigeria is not a place where nothing ever happens. On August 26th the Buhari government was overthrown during another military coup which gave the presidency to Ibrahim Babangida. The take-over went so smoothly and quietly that one could hardly know anything had even happened on that day.

In spite of the efforts of the new military government conditions in the country are still difficult for many. The economy is still not good and unemployment very high. The government has been retiring some workers and laying off others. Recently they instructed a few thousand workers to "take leave without pay until further notice." The big issue in the country has been whether or not the country should take an IMF loan.

My girls, Nweke and Nnenna are well. Nweke is presently writing her Christmas exams for Class two of secondary school and Nnenna recently finished writing her GCE exams but will have to wait a few months before the results are out. Chukwu gozie unu.*

Arlene Randall

*God bless you.



115 East Gate Road
Tainan, Taiwan 700
November, 1985

This prayer letter has been on our minds for a very long time. The heat, and the steady procession of guests, left us just enough energy to keep going during the summer. From mid-August, first the children then I (Ted) had a bad bout of flu, and so, a somewhat hectic beginning of term. All these things have kept pen from paper for too long.

Stephanie now joins Robert in daily commuting to school in Kaohsiung. We postponed our furlough until next summer especially so that Stephanie would start school on August 19th rather than be several weeks late. Although she still has some adjusting to do, her #1 priority, finding some good friends, has been realized. She is continuing with her soprano recorder and is now thrilled to be learning the alto recorder. Stephanie has joined Girl Scouts which meet after school on Mondays.

Robert finds junior high school heavier on the homework. He is doing well on his saxophone and has joined the school band. He, too, has found a couple of friends at school, though both children find it difficult to be living at such a distance from them. Scout camps were highlights of the summer for both children.

Marilyn is wondering how she ever found time to teach at home. Besides the every-day chores of housework, she is trying to catch up on a great backlog of projects. She is taking a one-hour per week recorder class and a two-hour word processor course here at the College. Presently, she is working on the November 1985 issue of the "The Rice Bowl".

Once again I am chairman of the College's Worship Committee, a responsibility I had before our furlough in '81. Besides teaching three regular courses, I am teaching two half-term evening courses for lay men and women. I'm also advising three graduation theses.

The College admitted a record 85 students this year. The large number has put quite a strain on our dormitory space. I am class advisor to the 19 first year pre-theology students.

Last week-end we had the first overnight faculty conference away in almost ten years. It was aimed at improving the level of communication among the 35 full-time teaching staff, including departmental assistants. There was a healthy spirit throughout, as people discussed goals, curriculum and administration.

Lim Hui-beng, whom we mentioned in the last letter, died of lung cancer early in June. I preached for him on one of his last Sundays in the church he was serving. He led the rest of the service. Never before in Taiwan have I heard anyone pray as he did — so spontaneously full of praise and adoration. Hui-beng's older brother is seriously considering leaving his position with a bank to take Hui-beng's place.

Chang Jung High School held its impressive centennial celebrations in September. The new Board Chairman, Dr. Huang, spoke unequivocally at the Thanksgiving Service of the school's commitment to serve Christ in the second century.

At the General Assembly level, the Church held a Consultation on Mission early in October. Representatives from 20 related denominations and mission boards met with about 45 representatives of the P.C.T. Together we tried to think through major issues facing us in Taiwan.

— Please give thanks for Robert and Stephanie's progress at school; pray for Marilyn as she works out God's will for her. Pray, too, that my classes will be a place where the students and I meet not just with the text of the New Testament, but with Christ himself.

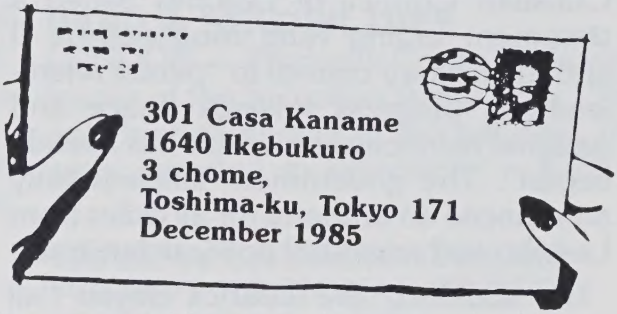
— Please pray that Christians here will not forget prisoners of conscience. The only graduate of our college still in prison, Mr. Lin, has been in isolation for a very long time.

— Please pray that the church here will have renewed energy and a sense of dependence on God to develop the spirituality of its members, concern for social issues and its witness and service overseas.

— Give thanks for the dedication and ability of Dr. Huang, the new Board Chairman of Chang Jung High School.

— Please pray for Dr. H.C. Wang, our Professor of Systematic Theology. He had a severe heart attack a few days ago. He is young (45) and has had tremendous demands on his time, from outside the College as well as a full load in College.

Sincerely,
Ted and Marilyn Ellis



301 Casa Kaname
1640 Ikebukuro
3 chome,
Toshima-ku, Tokyo 171
December 1985

A year has passed since I have been in touch with many of you, but in that time, you have not been far from my thoughts, as I continue my life here in Tokyo.

It has been a year of new experiences and encounters, the kind that challenge and stretch one a bit. I have met many fine people, and been tutored considerably by some of them like:

— Korean residents in Japan — people who are intensely proud of their heritage and culture; determined to resist the policy of the Japanese government, to assimilate and control — even if it means civil disobedience; and to demonstrate that cultures can co-exist peaceably, and to their mutual benefit.

— concerned Japanese Christians who resist social pressure to conform; who call attention to the negative effects of military spending, of enforced patriotism, of the economic exploitation of the peoples of other south-east Asian countries.

— courageous Christians in South Korea who, fortified by their belief in a God who desires justice, work for democracy and human rights — in the face of cruel government repression.

My work in the National Christian Council of Japan (NCCJ), and the Centre for Christian Response to Asian Issues (CCRAI), continues to be highly involving. As co-editor of three different publications, I have learned how to aim for deadlines! (Aiming is not always hitting.) For the Japan Militarism Monitor we watch trends like: steadily increasing military spending, growing governmental support for American global military and nuclear strategy, the promotion of chauvinistic patriotism that has been called (P.M.) Nakasone's "new nationalism".

Besides the work there has also been time for pleasant recreation. This past summer my Dad and older brother Mike came for a 3-week visit. It was Mike's first visit since the family left Japan in '64. I think he got a few cultural lessons. My mother is already planning her trip this way next summer, with my younger brother Ian.

I like Tokyo. And I'm learning how to get around — even the back streets. On my Honda scooter I go with the flow of Tokyo traffic. Driving on the left, I can cope with, but not Tokyo taxis which have a remote operated rear door which flies open like a big mouth as you go by!!

Peace and Love.

Patti Talbot

NEWS

LESOTHO CHURCH REPS URGE RECONCILIATION

MASERU (Lesotho) — In a statement (29 January) after the relatively-bloodless military coup here (20 January), the Christian Council of Lesotho issued a statement urging King Moshoeshoe II and the military council to "persist relentlessly in progress towards peace and national reconciliation which has already begun". The government subsequently announced an amnesty for all exiles from Lesotho and release of political detainees.

In addition, the council urged "all moves towards the normalisation of real and popular political participation of all whose right it is to take part in this country's future", so as to overcome the "real hurts and tragedies which have befallen many in this country through a government unwilling to hear the voice of those who are politically marginalized".

In a subsequent message (31 January) to the Geneva-based World Council of Churches, CCL describes the situation as "very quiet and . . . (seemingly) stable. There have been no recriminations and certainly no shooting or harassment of any description."

In the weeks prior to the coup, South Africa, which surrounds Lesotho, imposed a virtual blockade on the country in connection with South African charges that armed personnel of the African National Congress, banned in South Africa, were operating from Lesotho.

In Geneva, the World Alliance of Reformed Churches reported (12 February) that five ministers in the new government were members of the Lesotho Evangelical (Reformed) Church, which, with the Roman Catholic Church in Lesotho, accounts for the bulk of the country's Christians. — **EPS**

OBJECTION TO 'ATTACKS' ON TUTU

JOHANNESBURG — The South African Council of Churches has affirmed "strong support" for Anglican Bishop Desmond Tutu's "long and clear stand of non-violence, and his deep concern for peace". The SACC statement came after "concerted attacks . . . by the South African government, government media, and hostile sections of the press" following Tutu's comments during a recent visit to the US. The SACC statement added that "the feelings of anger of millions in the black community as portrayed by Bishop Tutu, and their growing support for defensive violence as the only answer to the violence of the oppressive regime in a situation of ongoing conflict . . . are much closer to the truth than the government propaganda which desperately seeks to hide this disturbing development from the white electorate, as well as from the world at large". The statement is signed by SACC General Secretary Beyers Naudé, Tutu's sucessor in that post. — **EPS**

PRESBYTERIANS IN TAIWAN SAY NO TO PROPOSED LANGUAGE LAW

TAIPEI — The executive committee of the Presbyterian Church in Taiwan has appealed to the government not to introduce a new language law, reportedly drafted by the education ministry. It would enforce use of "the standard language" in public speeches, meetings, conversations, and official business, on pain of fines.

A PCT-distributed report on the law says it would "seriously infringe upon basic human rights and religious freedom. It would also nullify the government's efforts to promote democracy and increase social harmony and unity. . . . This kind of coercion is comparable with that employed by Emperor Chin, Japanese imperialists, communist tyrants, and foreign colonialists. It will bring endless misery to our nation and people."

In another situation, the PCT moderator and general secretary are reported "deeply concerned" about a suspicious accident which left the wife of human-rights lawyer Chen Shuei-bien paralyzed from the chest down. Mrs. Chen was run over twice by a three-wheeled vehicle (18 November), two days after her husband lost a close election for Tainan county magistrate. During the campaign, Mr. Chen received a letter which said, "I want you to taste the pain of losing your beloved wife." — **EPS**

JUSTICE MINISTER SUPPORTS PUBLIC FEEDBACK ON POLICE POWERS AND PROCEDURES

OTTAWA, February 14, 1986 — The Honourable John C. Crosbie, Minister of Justice and Attorney General of Canada, announced today a $15,968 contribution to the Church Council on Justice and Corrections to determine the attitude of the public towards police powers and procedures, specifically the investigation of criminal offences and the apprehension of criminal offenders. The study will be conducted in the Waterloo area, including the centres of Kitchener and Cambridge.

The mechanism to be used is a community animation technique whereby citizens will be convened in an informal setting to view a community cable TV presentation, produced by the Council, illustrating the use of police powers. Half the groups will be structured in such a way as to provide a mixed representation of the public, while the other half will represent specific groups within society.

Information from subsequent discussion of the video will be collected by Church Council representatives and forwarded to the Department of Justice. In this way, Waterloo area residents will be given the opportunity to discuss police powers, and the Department will be assured of input from average Canadian taxpayers who have no professional or specialized knowledge of criminal justice.

A resource kit will also be developed by the Council to assist other communities organize similar discussion groups.

FORMER SALVATION ARMY WORLD LEADER DIES

LONDON — Frederick Coutts, 86, world leader of the Salvation Army from 1963 until his retirement in 1969 has died, the army reported (6 February). — **EPS**

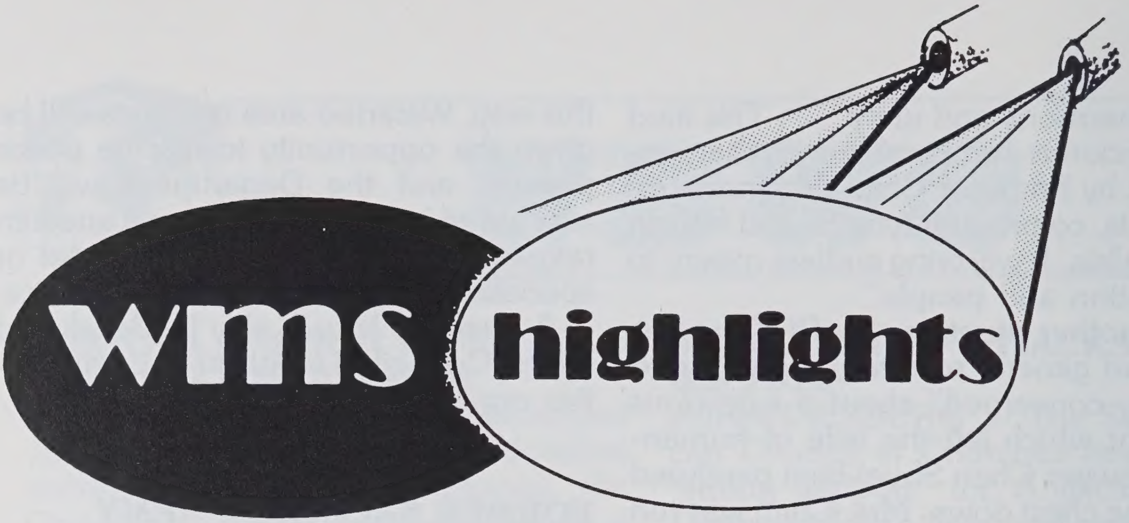
GUYANA CHURCH ATTACKS PROMPT REGIONAL PROTEST

GEORGETOWN — The new government of Guyana provoked widespread protest in the Caribbean recently with heavy-handed actions against church representatives.

After consolidating its power in elections (9 December), the ruling People's National Congress dramatically demonstrated that it would not tolerate public opposition by ransacking church leaders' homes, expelling a Roman Catholic priest who had worked in Guyana for 21 years, and denying entry to a foreign religious representative who came to protest the expulsion.

Observers said the December crackdown was strikingly similar in style to repressive actions meted out by PNC founder Forbes Burnham who ruled the country from 1964 until his death last August. Burnham's successor as president, Desmond Hoyte, gives every sign of continuing harassment of PNC opponents.

About half of Guyana's approximately 900,000 people are counted as Christians. About two-thirds of the other half are Hindus, and most of the rest Muslims. More than half the Christians are either Roman Catholics or Anglicans. — **EPS**



wms highlights

PRESBYTERIAL NEWS

Hamilton Presbyterial held their Annual Meeting on February 8 in Knox Church, Dundas, Ontario. A large red banner in the sanctuary denoted 1986 as the Presbyterial Centennial Year. Before lunch a hat show was presented by the outgoing executive to illustrate their various duties.

Guest speaker Margaret Kennedy used the theme "Yesterday, Today and Tomorrow" taking participants to India and back.

St. Stephen's Church, Creston, B.C., hosted the 72nd Annual Meeting of **Kootenay** Presbyterial on February 1. Special guest Kay Rusaw spoke on the work she and her husband did as matron and principal of Birtle Residential School. Included in a display were samples of Indian beadwork.

Jesus commands us "to love — go — tell" was the theme of **Niagara** Presbyterial's 35th Annual Meeting held in Thorold on January 29. Margaret Kennedy, guest speaker, reminded all that with God's "love" in our hearts we have a tremendous power to draw on to "go", and what a wonderful story we have to "tell".

An officers' question and answer panel was moderated by A.E.C. Evelyn Murdoch and time was taken to reminisce with the four past presidents attending.

Waterloo-Wellington Presbyterial held their Annual Meeting February 10 at St. Andrew's, Guelph. Dr. Heather Johnston gave the address, her theme being "The Poncho and the Cross". She showed slides of her trip to Peru. Dr. Johnston is a board member of the Ecumenical Development Co-operative Society which loans money to underprivileged people.

Bob Watts, executive director of the Ontario Native Council on Justice, and a board member of the Native Canadian Society in Toronto, was the special speaker at the 20th Annual Meeting of **Brampton** Presbyterial. His work is to develop alternate programmes for Native People in trouble with the law, and to deal with legislation affecting Native People.

Brockville Presbyterial held their Annual meeting at First Church, Brockville, Ontario on January 21. In keeping with the theme "Onward in Mission", the guest speakers the Rev. J. Eenkhoorn of Spencerville-Ventnor and the Rev. J. Armour of Kemptville, gave a presentation on Evangelism and Church Growth.

West Toronto Presbyterial proudly reports that Cathy Newman was presented with a certificate by the North York Board of Education for Parent Volunteer work with the children of working parents after school hours.

The Rev. Florence Palmer was the special guest of **Ottawa** Presbyterial at their Annual Meeting on February 8. She spoke about her work as Director of Kenora Fellowship Centre. Slides were shown and Native crafts displayed. Earlier the devotions were on the theme of creation, and included a Native prayer.

January 16 was the date of the 72nd Annual Meeting of **London** Presbyterial at Oakridge Church, London, Ontario. The theme was "To everything there is a season" — "Celebrate".

The group was divided into eight sections for Bible Study. Forty-five minutes of quiet prayer, thought and meditation were spent to discover the "seasons" as WMS members and groups made suggestions of how to go about changing the "seasons" in bringing new life to groups.

Guest speaker was Giollo Kelly, Secretary of Canada Operations BWM, who spoke on work with Native People.

St. John's, Winnipeg hosted the 72nd Annual Meeting of **Winnipeg** Presbyterial on February 15.

The Rev. Henk De Bruyn, Director and Pastor of the Indian Family Centre in Winnipeg, was the guest speaker. His talk centred on one native Indian woman's search for acceptance and respect in the urban setting.

Mr. Warren Whittaker of Flora House installed the new executive for 1986.

A combined Worship Service and Holy Communion with Presbytery was a fitting beginning to the **Brandon** Presbyterial Annual Meeting on February 19. The theme was "Alive for Mission". Presbytery was rejoined again after lunch when the Rev. George Vais conducted a workshop on "Stewardship and Mission in Harmony".

Superior Presbyterial's 72nd Annual Meeting was held in conjunction with a Leadership Workshop on February 14, 15 in St. Andrew's, Thunder Bay. The theme was "Joy in the Lord". After-dinner speaker was Renee Gartshore of Fort Frances who gave a vivid description of her visit to Malawi. The Evening Session included an introduction to Clown Ministry.

On Saturday, Barbara Woodruff, National Adult Secretary, conducted an Adult Leadership Workshop.

The 72nd Annual Meeting of **Westminster** Presbyterial was held in Gordon Church, Burnaby. Theme was "One Body in Christ." A special welcome was given to a woman from the Korean congregation.

An informative presentation by three of the ministers who had been in native Canadian work, Revs. L. Jackson, R. Krepps, D. Robertson, was followed by a statement from Mr. Sam Stevens, native Canadian lawyer and an elder in St. John's, White Rock. He spoke about their native roots being in the land and the legal aspects of their problem. He feels their claims can only be resolved through the political process.

Mrs. D. A. Smith, Synodical President, also spoke to the meeting on "Modern Trends in Mission", and installed the officers.

The Annual Meeting of **East Toronto** Presbyterial was held in Glenview Church, Toronto on March 1. Mrs. Lorna Teare, President, presided throughout the day. The opening worship was led by Mrs. Audrey Gilchrist of Oshawa who spoke on the theme *Co-workers with Christ, Romans 1:12.*

Mrs. Tam Corbett, Chairman of the Board of World Mission, was the guest speaker at the morning session. She told of the work of the Board and the numerous changes in mission which are being made because of world conditions.

Afternoon guests were Mr. Joseph Uga from Nigeria, who is studying at

Knox College, Miss Jennie Liu from Taiwan, Rev. Eric Asare from Ghana, studying at the Ontario Bible College, and Miss Mary Ellen Ruddell, a student at Thornhill Secondary School, who spent last summer in Guyana. Each spoke of the influence of Christianity in their homeland and something of their work outside Canada.

LOCAL NEWS EVENTS

Paula Cowan brought personal knowledge of Native people to Knox Church, **Vernon**, B.C. Auxiliary and guests on February 17. With her husband Clyde and family, she lives on the Okanagan Reserve a few miles from Vernon. Fellowship groups study the Bible in homes on the Reserve. Mrs. Cowan's message emphasized that if we are to understand and love our native neighbours it is we who must change and learn the Indian thought patterns so different to our own. A three-part collage prepared by President Ellen Holmwood, illustrated Romans 10:14-17: "How can they believe if they have not heard the message?"

The Margaret Kennedy Auxiliary of Maisonneuve-St. Cuthbert's Church, **Montreal**, Quebec held their December meeting in the form of a luncheon following the Church service on December 8, 1985.

The minister of the church, Dr. J. S. McBride, gave a suitable Christmas missionary address, and then a Life Membership Certificate and pin were presented to Miss Elizabeth (Dolly) Bruce in honour of her many years of dedicated service in the Group. This happy event marked the first life membership presented to a member in many years.

Mrs. Mary MacLean Noland, a longtime member of **Knox** Church, **Spadina Avenue, Toronto**, Ontario and its WMS, celebrated her 100th birthday, February 22, 1986.

Mary MacLean Noland at 100 years.

Although she now lives in Barrie with her son and daughter, she has made a point of visiting Knox WMS in June and for Ladies' Day of the fall Missionary Conference.

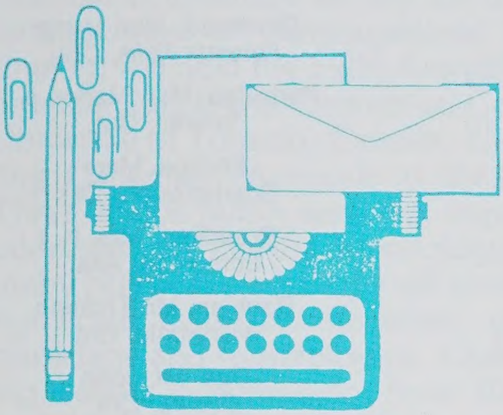
The Rev. Grant Noland, a son, serves as Presbyterian Chaplain to Barrie's hospital patients.

A gala celebration in Barrie was arranged for February 22, 1986 to which friends came from near and far to join with her family in honouring Mrs. Noland on her centennial birthday.

Dorothy Neal of **Sarnia**, Ontario was recently honoured by Laurel Lea-St. Matthew's Church for 50 years service as a Sunday School teacher. Dorothy was presented with a commemorative plaque.

Dr. R. W. Pritchard presenting plaque to Dorothy on behalf of session.

Our readers write:



A PLEA FOR ACCURACY OF LANGUAGE

If feminists are people who upset us by proving that the world is not as nice a place as we wanted to believe, "radical feminists" must be even worse. Indeed, if we believed recent articles and speeches, these women are responsible for divorce, juvenile delinquency, drug use, abortion, pornography, unemployment — almost any social evil you can name. Clearly the words "radical feminist" no longer have any useful content; they are merely a term of abuse.

In my experience, feminists begin as men and women who have recognized the inequalities and injustices women endure in our society.

When the oppression of women in our society comes to our attention, we have several options. We may retreat into the ostrich position, heads-in-sand, denying reality, muttering, "it's not so. I can't see it; so it can't be there." Or we may progress to the "I'm not a feminist but . . ." stance. In this stage we acknowledge the truth of feminist analysis on an issue like enforcement of maintenance orders for children of divorce, but refuse to associate ourselves with the women's movement. Any number of factors, a hostile husband, an affluent peer group, may cause us to distance ourselves from other feminists. The "silent majority" probably includes millions of men and women who are sympathetic to the feminist struggle but not vocal or active in their support.

Although there are a few lesbian separatists who may truly be called "man-haters," most feminists are simply brave souls who have added action to insight. They have taken the lead in developing services for victims: rape crisis centres, transition houses and counselling services for sexual abuse survivors. There they learn that fundamental societal reform is needed to interrupt the cycle of woman-abuse in our society. At that point, the really hardy ones become political activists, working for enforcement of existing laws or for improvement of inadequate legislation.

Most feminists are men and women who personally oppose the inequalities in our society. Christian feminists do so in the name of Christ, the supreme example of a person who refused to be conformed to the sexism of his time. He consistently treated women with respect.

If we cannot be ostriches, denying the truth the feminists have exposed, and we are too cautious to join the struggle, we may adopt a blame-the-victim approach, like the Toronto judge who said the rape victim was responsible for the crime because she'd been drinking. Or we may blame the messengers, the feminists who pointed out discrimination and injustice.

Only radical Christians will be able to pray for love and mercy, listen with the respect they'd want themselves, avoiding judgment and asking the serious questions: Why are these women so angry? Is there justification for anger? What is my responsibility? What is the Church's responsibility?

If we had more radical Christians who refused too-easy answers, we might have fewer radical feminists. Until then, let's avoid using terms like feminist or radical feminist in abusive ways. ***Donna J. Stewart, Capilano Christian Community.***

HONORARY MEMBERSHIPS — 1985

Adams, Mrs. J.J.
Port Colborne, Ont.

Allan, Mrs. Pearl
Durham, Ont.

Arbuthnot, Mrs. Jean
Howick, Que.

Blakeman, Jean
Hamilton, Ont.

Bloss, Mrs. Vera
Agincourt, Ont.

Borthwick, Miss Margaret
Brantford, Ont.

Bowman, Mrs. L.
Port Colborne, Ont.

Brush, Mrs. Joan
Dundalk, Ont.

Campbell, Margaret
Saskatoon, Sask.

Camsell, Mrs. Muriel
Thornhill, Ont.

Corbett, Mrs. Tam
Toronto, Ont.

Coutts, Mrs. W.D.
Mount Forest, Ont.

D'Allen, Mrs. E.P.
Port Colborne, Ont.

Davidson, Mrs. Ethel
Thunder Bay, Ont.

Davidson, Lillian
Agincourt, Ont.

Duguid, Hyacinthe
Montreal, Que.

Estabrooke, Miss Sandra
Ottawa, Ont.

Elliott, Mrs. Lorne
Staffa, Ont.

Elliott, Mary J.
Milton, Ont.

Ellis, Mrs. J. Clare
Midland, Ont.

Ellsworth, Mrs. F.
Port Colborne, Ont.

Ersman, Mrs. Clifford
Exeter, Ont.

Evesden, Dorothy
Burlington, Ont.

Farrar, Mrs. H.
Port Colborne, Ont.

Gavin, Mrs. Jennie
Montreal, Que.

Gebbie, Mrs. Jessie
Howick, Que.

Green, M.
Kingston, Ont.

Grimes, Miss Jean
Port Colborne, Ont.

Goodridge, Edna
Ottawa, Ont.

Hall, Mrs. Margaret E.
Toronto, Ont.

Hammond, Mrs. F.
Port Colborne, Ont.

Hanson, Sybil
New Westminster, B.C.

Harper, Mrs. Margaret I.
Brandon, Man.

Henry, Mrs. Elizabeth
Listowel, Ont.

Irving, Mrs. Eleanor
Brandon, Man.

Kerslake, Mrs. Carter
Mitchell, Ont.

King, Maggie
Tempo, Ont.

Lawson, Mrs. Pearl
London, Ont.

Love, Mrs. Ross
Atwood, Ont.

MacKinnon, Sara
White Rock, B.C.

MacNeill, Mrs. Kathleen
Scarborough, Ont.

Miller, Dorothy
Staffa, Ont.

Moors, Mrs. Margaret
Calgary, Alta.

Murray, Miss Isobel
Stratford, Ont.

McArthur, Mrs. Ruby
Renfrew, Ont.

McCall, Mrs. Johan
Thornhill, Ont.

McEachern, Barbara
South Eldon, Ont.

McKay, Mrs. Peggy
Ottawa, Ont.

McKillican, Mrs. Emily
Alliston, Ont.

McLeod, Margaret
Lindsay, Ont.

McRae, Mrs. Annie
Cornwall, Ont.

Noyes, Miss Hazel
Port Colborne, Ont.

Olmstead, Mrs. Muriel
Forester Falls, Ont.

Partridge, Mrs. Marion E.
Toronto, Ont.

Phillips, Mary
Scarborough, Ont.

Proudfoot, Mrs. N.
Edmonton, Alta.

Rankine, Mr. Thomas
Willowdale, Ont.

Rae, Mr. John
Ottawa, Ont.

Ross, Christena
Cannington, Ont.

Sanby, Mrs. Edith
London, Ont.

Scott, Mrs. Agnes
Calgary, Alta.

Shearer, Mrs. William
Listowel, Ont.

Sherry, Mrs. Elizabeth
Howick, Que.

Smith, Mrs. Jean
Cornwall, Ont.

Stewart, Mrs. Mary
Calgary, Alta.

Stokes, Mrs. John
Belmore, Ont.

Sullivan, Rev. Shelby
Sudbury, Ont.

Teare, Mrs. Lorna
Willowdale, Ont.

Thompson, Mrs. Kenneth
Chesley, Ont.

Thomson, Noelle
Scarborough, Ont.

Topping, Alice
Strathroy, Ont.

Valliant, Mrs. Faye
Forester Falls, Ont.

Varden, Miss Peggy
Port Colborne, Ont.

Wilton, Mrs. Helen
Durham, Ont.

HYMN SOCIETY OF AMERICA ANNUAL CONFERENCE IN TORONTO

The Hymn Society of America, 63 year-old ecumenical society for the encouragement of congregational hymn singing, will hold the 1986 Annual Conference, July 6-8 at Emmanuel College, University of Toronto, Canada. *Celebrating Canadian Hymnody* is the topic. Three major hymn festivals, important addresses on current hymnology, and many practical workshops will provide a significant event for ministers, church musicians and hymnologists. Outstanding leaders in hymnology from Canada and the United States will trace the history of Canadian hymnody, lecture on new hymns, conduct small-group workshops and lead in worship and hymn sings.

For complete details and registration brochure write to:

The Hymn Society of America,
Box 30854,
Texas Christian University,
Fort Worth TX 76129.

Scholarships for seminary and church music students are available.

A Reminder from
Glad Tidings
Circulation

If you are an individual subscriber and move to a church where there is a group, or you already belong to a group and are transferring to another group, PLEASE notify the new group secretary and your subscription can be transferred. It is less costly to transfer than to cancel from one list and be added as 'new' on another. You may be a new member in a group, but already a subscriber!!!!!!!

In Remembrance

Miss Dorothy Johnson
Appin, Ont.

Mrs. A. (Irene) Warren
St. Paul's, Caintown, Ont.

Mrs. Dorcas Shaw
Caledonia, Ont.

Mrs. Dorothy Elizabeth Broadbent
St. Paul's, Hamilton, Ont.

Mrs. Gertrude Hawkins
St. Andrew's, Mansfield, Ont.

Miss Dorothy Smail
Knox, Crescent, Kensington
& First, Montreal, Que.

Mrs. G. (Gertrude) Payne
Westminster, Ottawa, Ont.

Mrs. L. (Mabel E.) Price
St. Andrew's, Price, Ont.

Miss Marion Black
Mrs. W. (Mildred) Brown
Mrs. N. (Margaret) Scott
St. Andrew's, Sarnia, Ont.

Mrs. Doris Scott
Westminster, Smith's Falls, Ont.

Mrs. Marjorie Edgar *
Knox, Sudbury, Ont.

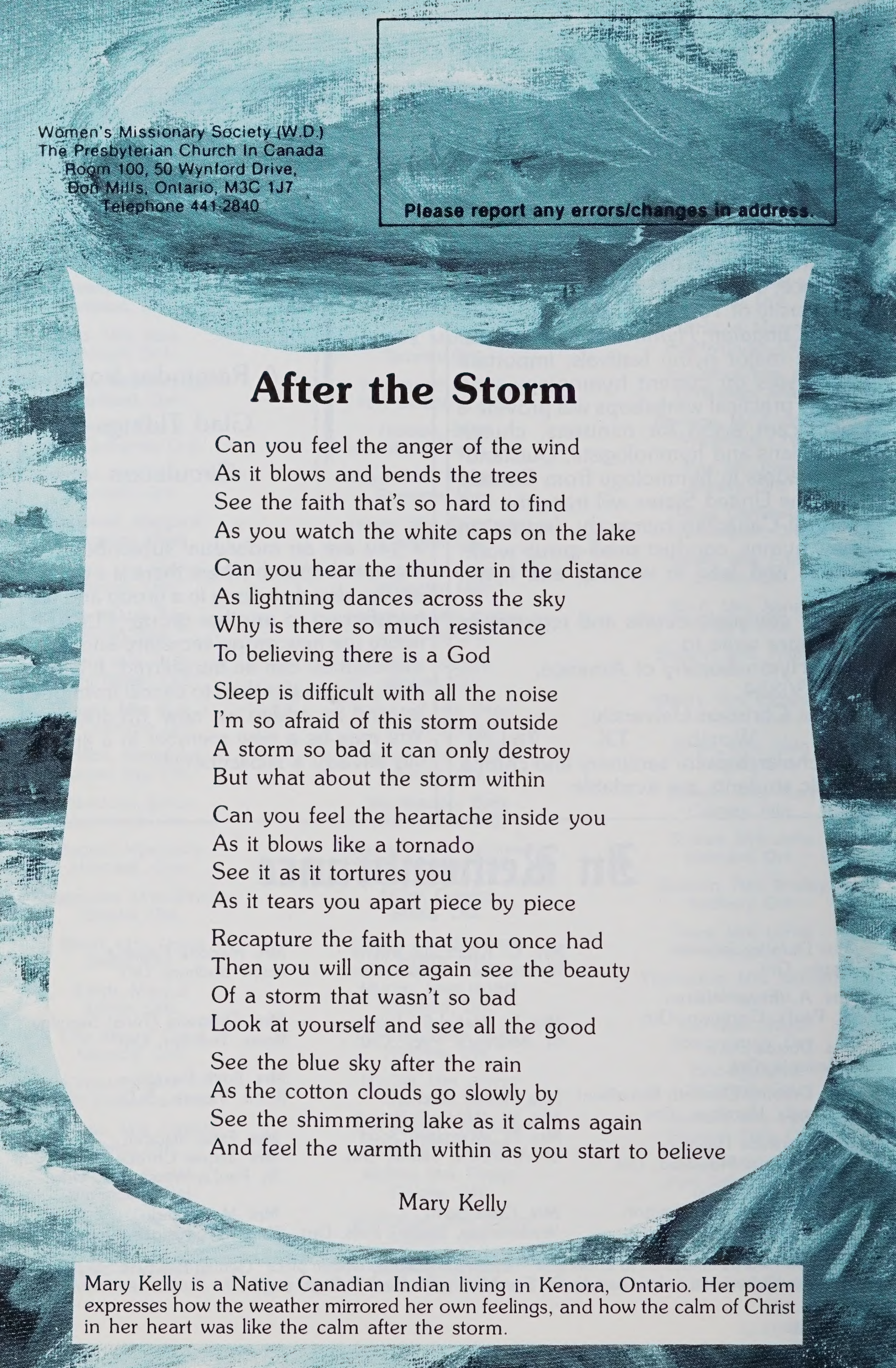
Mrs. Christena (Tena) Surridge
Knox, Tiverton, Ont.

Mrs. Edith Davidson
Knox, Victoria, B.C.

Mrs. Ethel Madden
Mrs. Jennie Christie
St. Paul's, Winchester, Ont.

Mrs. Mary Clark
Knox, Woodstock, Ont.

* Readers will be interested to know that Marjorie's beautifully written piece "Getting Ready to Sing Out" was published just before her death. See March '86 Glad Tidings, page 20.



Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

After the Storm

Can you feel the anger of the wind
As it blows and bends the trees
See the faith that's so hard to find
As you watch the white caps on the lake

Can you hear the thunder in the distance
As lightning dances across the sky
Why is there so much resistance
To believing there is a God

Sleep is difficult with all the noise
I'm so afraid of this storm outside
A storm so bad it can only destroy
But what about the storm within

Can you feel the heartache inside you
As it blows like a tornado
See it as it tortures you
As it tears you apart piece by piece

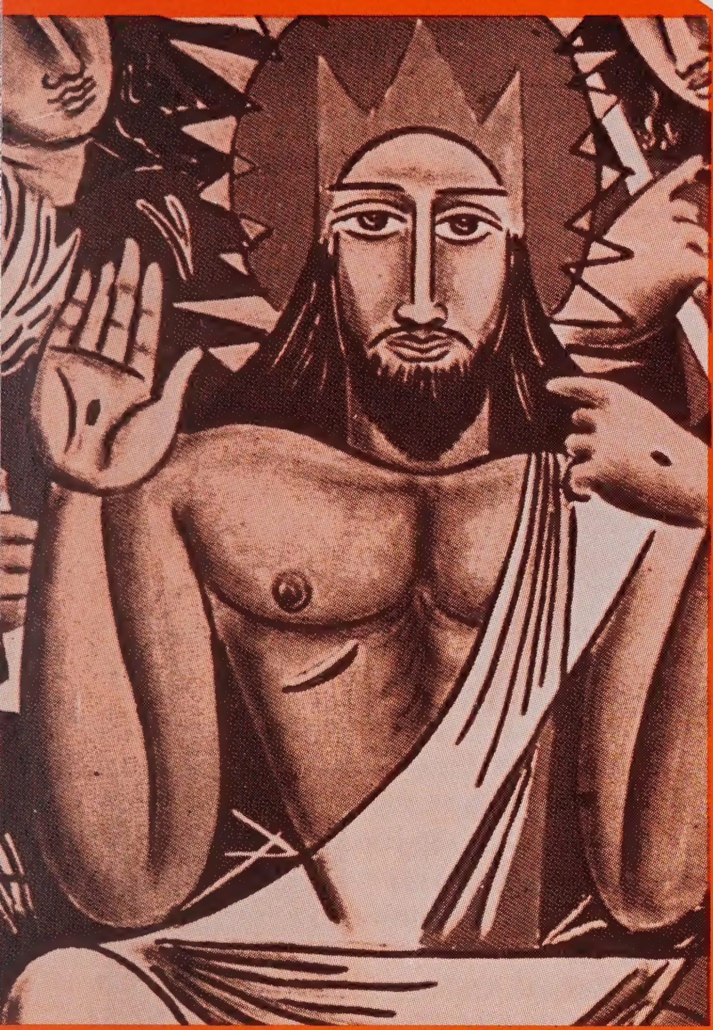
Recapture the faith that you once had
Then you will once again see the beauty
Of a storm that wasn't so bad
Look at yourself and see all the good

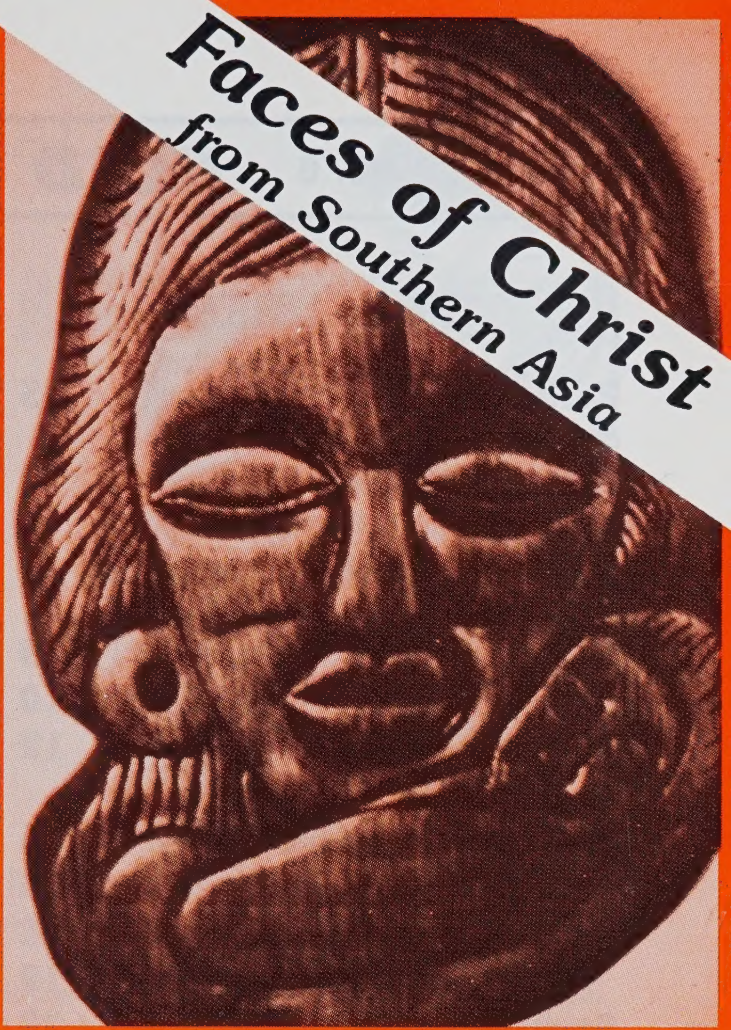
See the blue sky after the rain
As the cotton clouds go slowly by
See the shimmering lake as it calms again
And feel the warmth within as you start to believe

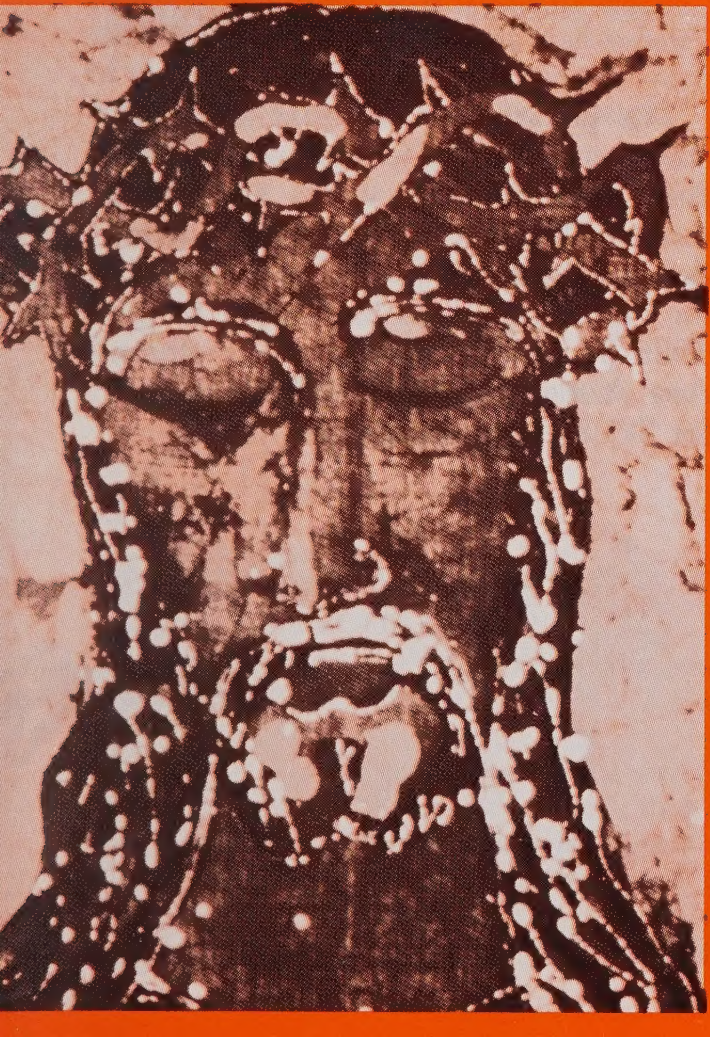
Mary Kelly

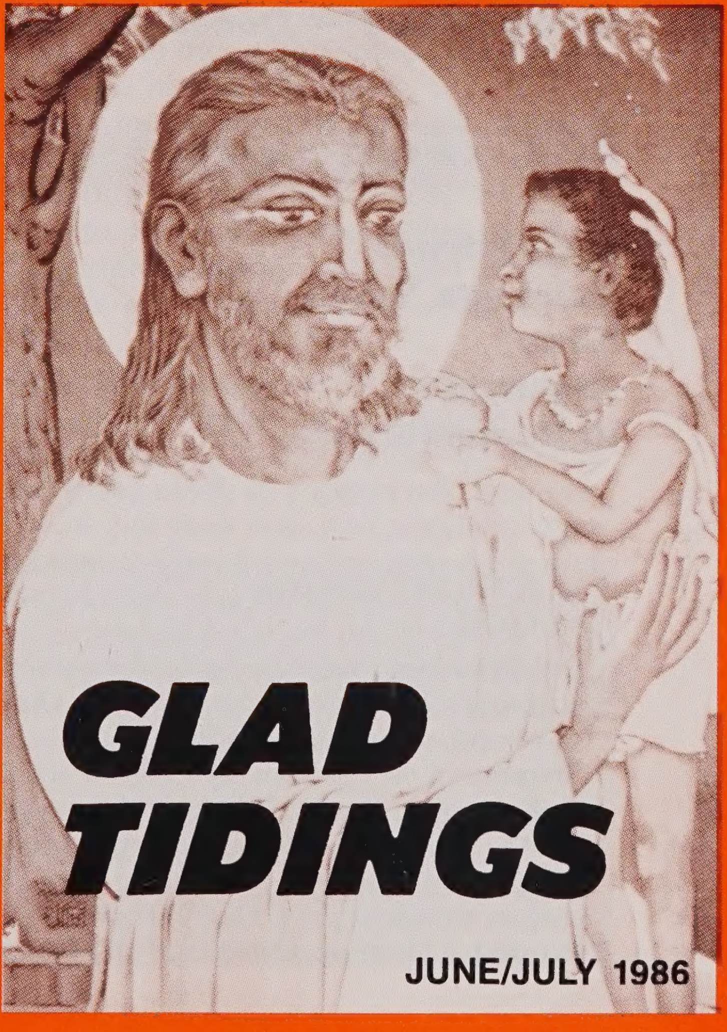
Mary Kelly is a Native Canadian Indian living in Kenora, Ontario. Her poem expresses how the weather mirrored her own feelings, and how the calm of Christ in her heart was like the calm after the storm.

Faces of Christ
from Southern Asia









GLAD TIDINGS

JUNE/JULY 1986

Volume 62 No. 6 **GLAD TIDINGS** June/July 1986

FEATURES

Fathers are Special 3
by Laurie Jackson
India Revisited 4
by Margaret Kennedy
Spiritus Sanctus — a poem 7
by Chandran Devanesen
Southern Asia — Profiles 8
— Projects 10
— Prayers 12

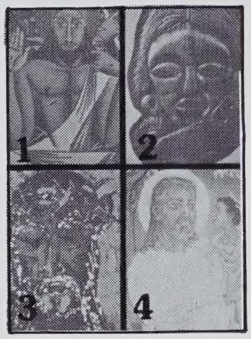
Technology

— Introduction 15
— Role of 16
— Village Video 18
— As a Church problem 19
Staff Changes 28
In Memoriam — *Dodds* *30*
— Love

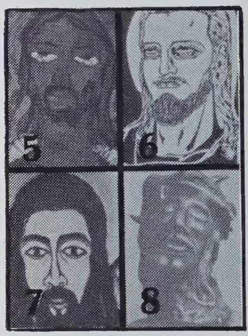
REGULARS

Dear Friends 21
Celebrate Youth 23
News 24
Highlights 26
In Remembrance 31

CREDITS



1. **Christ, the King**
   by George S. Keyt
2. **Mother and Child**
   by P. Solomon Raj
3. Batik of Christ
   by P. Solomon Raj
4. **Faith Befriended**
   by Vinayak S. Masoji



5. Batik of Christ
   by P. Solomon Raj
6. **The Living Christ**
   by Vinayak S.Masoji
7. **Christ**
   by Richard Gabriel
8. Brasscasting of Christ
   by P. Solomon Raj

The pictures on the front and back covers are all works by artists of Southern Asia. Most of these works and many more are included in the filmstrip **Christ Across Cultures** produced in Canada for Friendship Press in relation to the 1986-87 Mission Study on Southern Asia. Available from the WMS Bookroom for $21.80 plus postage.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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FATHERS ARE SPECIAL

by Laurie Jackson,
New Westminster, B.C.

I vividly remember something that happened when I was a teenager. (Yes, I know that was a few years ago!) I woke up on a Saturday morning and the world was all wrong. My brother couldn't do anything right; school was a drag and my parents actually expected me to do some physical labour. My Dad handed me a hoe and directed me toward the garden.

Dad began at one side of the garden and I, reluctantly, started work on the other side. I attacked each weed with all the resentment, anger and negative feeling that I had toward life. I was certainly not attractive or lovable as I did my job. Before long I was coming down one part of the middle row and Dad was approaching. He leaned on his hoe and said, "Come here." I moved forward — very slightly — because I wanted to be out of "striking range". (I was well aware of what I deserved!) Then Dad put out both arms and said, "I love you, little girl." Talk about unmerited love and forgiveness!

That is still the picture I have of my father — always loving and always there. I think I have found it easy to believe in my heavenly Father because I had a good example in my earthly father. Many children are not as fortunate.

Isn't my experience, though, a good picture of God's love. God very clearly sees our sin. He sent Christ, His only Son, to die on the cross for that sin. Now God stands ready, with open arms, to receive us — His prodigal children.

PRAYER: Thank you, O Lord, that I can call you MY Father with confidence. You care about me today, know my needs and stand ready to support and lead me. I need that help now and rejoice in your presence. Thank you for loving me and forgiving me. I confess my sin and accept your cleansing. Guard my lips today and my attitudes and actions. May we all live today, surrounded by an awareness of Your perfect love. Amen.

SCRIPTURE: Romans 5:8 Revelation 3:20 Luke 15:11-32

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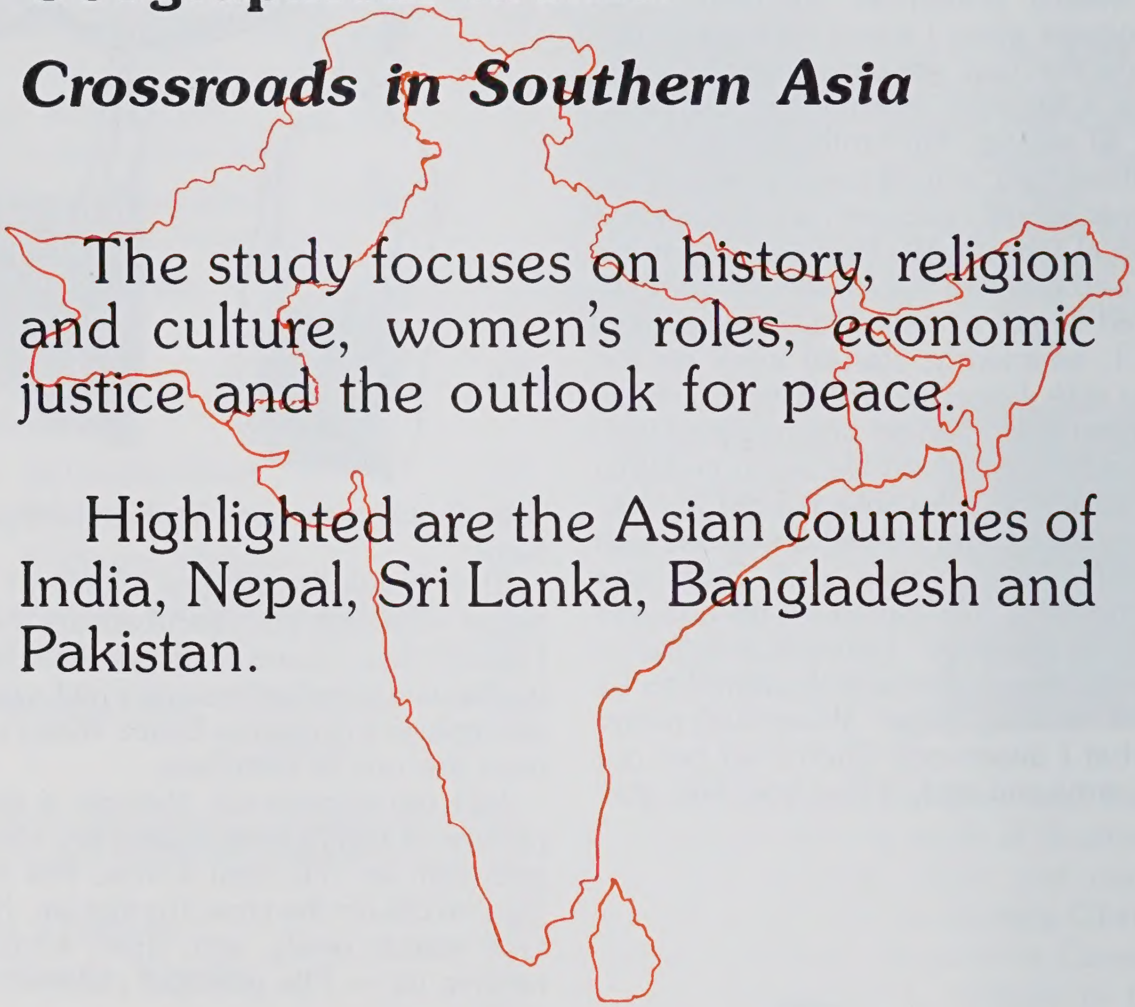
MISSION STUDY 1986-87

Geographical theme:

Crossroads in Southern Asia



The study focuses on history, religion and culture, women's roles, economic justice and the outlook for peace.

Highlighted are the Asian countries of India, Nepal, Sri Lanka, Bangladesh and Pakistan.

India Revisited

by Margaret Kennedy

I was surprised to find myself in India again in the fall of 1985 — through my connection with the Vellore-Ludhiana Committee. Not only churches and individuals support the two Christian Medical Colleges in those centres, but for years, the Canadian Armed Forces, in their congregations and women's guilds, have given generous support. Last year, the Forces decided to send Mrs. Marg Walker, President of Women's Guilds, to India so that she could bring back first-hand information. I planned her tour, then somewhat at the last minute, the Committee decided that I should accompany her. I graciously accepted!!!

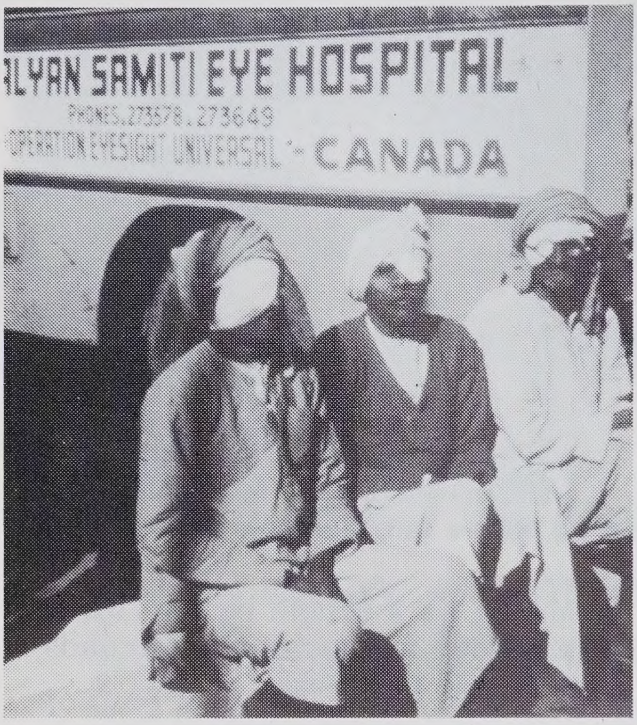
It was a joy to see things through a newcomer's eyes. Marg saw scenes I'd stopped noticing! A new experience for me was visiting Operation Eyesight International in Delhi, which has been supported by the Forces and by many Canadian Rotary Clubs. Teams go into villages, find how many people need cataracts removed, then bring in those chosen for operations. The needs of the poor were also being met by clinics, nursery schools (with attention on malnutrition), old people's centres, and the promotion of home industries. We saw this pattern repeated, with variations, everywhere we went — in villages out from Vellore, from Ludhiana, from Madras (one organization there is called "Roofs for the Roofless"), and in my old stamping ground, the Bhil country. The Government also stresses the need for serving people where they are. There is good co-operation in this. Big expensive hospitals are vitally needed but do not answer the total health problems of the millions. We saw how local village leaders, headmen, traditional midwives, were being taught better ways of serving right where they are, amidst the people who know and trust them.

We went to the Bhil area where Marg could see Rural Health Services initiated by our Canadian nurses. Pauline Brown was there and was responsible for a conference of social and medical workers under the Church of North India. The arrangements for this in Amkhut were incredible — 181 registered from all over North India. Our Bhil Christian friends, teachers, nurses, housewives, served the food, cleaned up, attended the meetings and were surely appreciated by the guests. Many had never seen such primitive conditions as in some Bhil tribal homes. I enjoyed seeing Doreen Morrison who, as part of her rural health programme, has started a weaving industry with help from Presbyterian World Service. I saw the women operating the looms and the first 1000 sheets they produced were bought by the Government — and not counted as "seconds". Doreen was so pleased.

Marg Walker and "friend" in India

For six days, we were at the Vellore Christian Medical Centre which is one huge enterprise. Here the students, nurses, doctors, paramedicals, research scholars, are really motivated to serve, witnessing to God's love for all peoples. Women, babies, the sick, are made to feel that they count, and the young medical people work hard. We chased one clinic van to see their immunization programme and caught up with it at about the fifth village where wriggling babies awaited them — their mothers having being taught the importance of bringing them. The leaders there are eagerly looking for an ambulance-type van which the CGIT girls are hoping to provide. Thinking of connections with Canada, we were delighted to have dinner with five young female doctors one evening, whose P.G. course has been made possible by the I.O.D.E. They were intrigued to know what this IODE meant! Also, we saw the Cobalt Therapy unit, Theratron 80, which came from Atomic Energy, Ottawa, through our committee.

When in Delhi, we had applied for a permit to enter the Punjab as we surely wanted to get to the Ludhiana Medical



Operation Eyesight International in Delhi supported by Canadians.

College. On December 3rd, we got the permits and went to Ludhiana on the 5th — and no one even asked to see our passports!

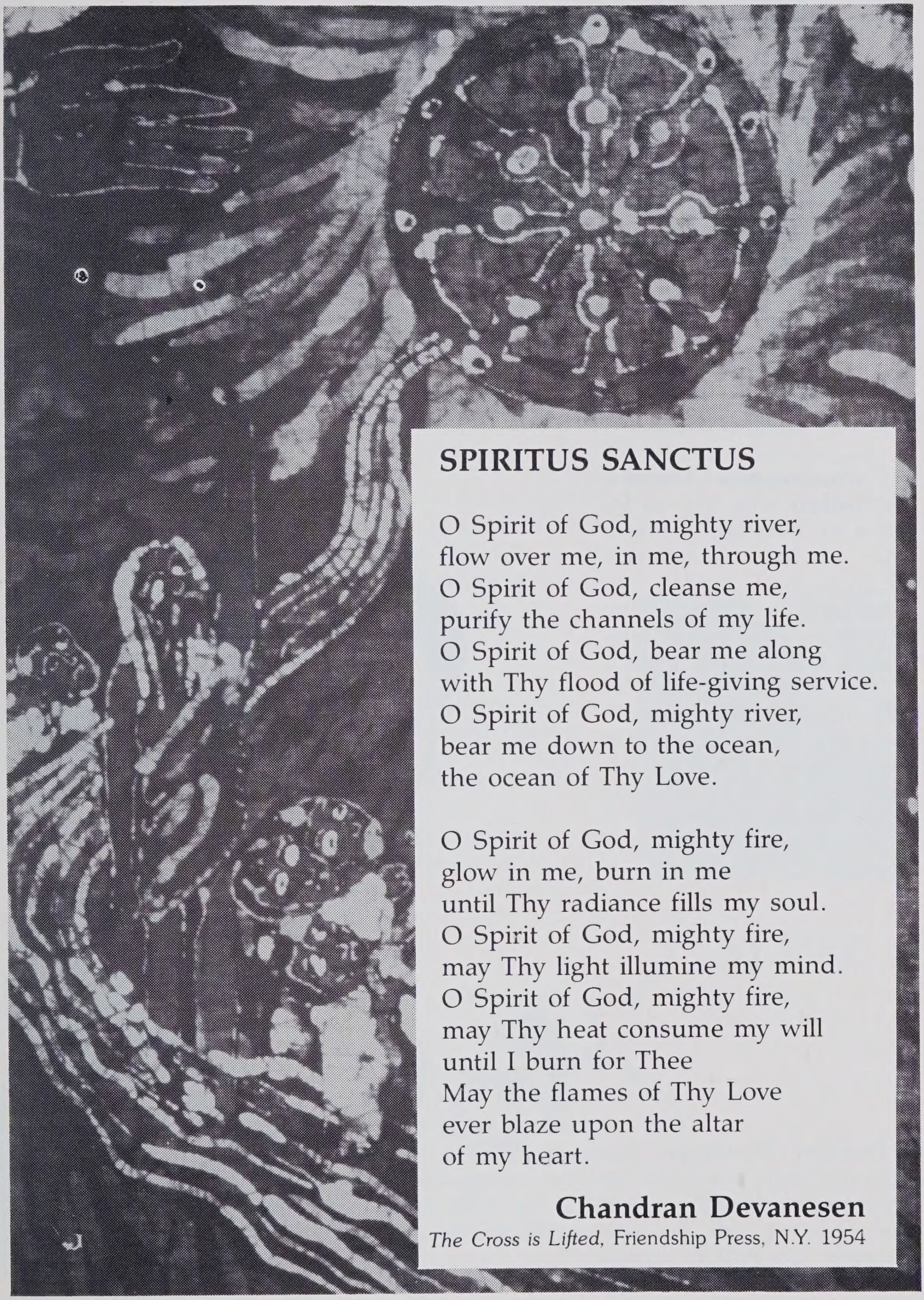
The Punjab is different from South India. 70% of the Christians in India live in the south; literacy and education are higher. In the Punjab, less than 1% are Christians so Christian leadership at the level required for Medical College faculty is hard to find but some splendid non-Christians serve on the staff. There is a problem right now, as several foreign personnel have been asked to leave the country and Indians from elsewhere are not keen to go into the Punjab, hence some vacancies. The problem is increased because some disaffected graduates, for their own reasons, are trying to get the college de-recognized. Besides the known difficulties, some false information is being spread. This is sad since this medical centre has played such an important role since the 1890's! However, it is God's instrument, His wisdom and strength will prevail. We enjoyed seeing the great work being done in the various departments. We shared in Dr. Betty Cowan's enthusiasm as she spoke with medical students who were having their two weeks' stint living in a village. They were to search out and find answers for the problems they saw around them. Debora Tezlo of Amkhut got her M.D. in Ludhiana recently and has returned to Jobat despite pressure that she stay on the staff there.

We took a few days to see Kerala with its palm trees, its waterways and its history. We stayed in Cochin but I nearly wore Marg out chasing around in Kottayam to find the Syrian Jacobite church which has the Persian stone in it. This was brought by Nestorian Christians from Persia when they were fleeing from Moslem persecution in the 8th century. They came to an established Syrian church, supposedly founded by St. Thomas.

We met Dr. Mary Verghese ("Take my Hands") on her bed in the Vellore hospital and Sebastian, a 24-year-old with whom we fell in love. He heard from Vellore that we were coming to Cochin and he drove us around in his jeep every day. He explained the arranged marriage system, and its usually good result, to an unbelieving Marg — who has teen-aged daughters! All in all, a wonderful trip!

Remmelt Hummelen

Margaret Kennedy, who spent 38 years in India as a missionary with the Presbyterian Church especially among the Bhil people, is Chairperson of the Vellore-Ludhiana Committee. In 1978, Margaret was honoured with a Doctor of Divinity from Presbyterian College, Montreal.



SPIRITUS SANCTUS

O Spirit of God, mighty river,
flow over me, in me, through me.
O Spirit of God, cleanse me,
purify the channels of my life.
O Spirit of God, bear me along
with Thy flood of life-giving service.
O Spirit of God, mighty river,
bear me down to the ocean,
the ocean of Thy Love.

O Spirit of God, mighty fire,
glow in me, burn in me
until Thy radiance fills my soul.
O Spirit of God, mighty fire,
may Thy light illumine my mind.
O Spirit of God, mighty fire,
may Thy heat consume my will
until I burn for Thee
May the flames of Thy Love
ever blaze upon the altar
of my heart.

Chandran Devanesen

The Cross is Lifted, Friendship Press, N.Y. 1954

"The Fiery Wheel of God" (above) is a batik work by Indian artist Solomon Raj. It depicts God's revelation of a new order. The river of life flows out of the wheel and the flames reveal the holiness of God.

Presbyterians in Southern Asia

INDIA

Diana Wadsworth is manager of the Helen MacDonald Memorial Higher Secondary School for Girls in Jhansi, India. She has served there since 1959 as a teacher and administrator. The school is related to the Church of North India.

Catherine and Clarence McMullen who are recognized as overseas missionaries of the Presbyterian Church in Canada, are employed by Baring Union Christian College, Batala, Punjab. **Clarence** is director of the Christian Institute of Sikh studies. **Cathy** went to India as a missionary nurse to the Bhil area in 1963 until her marriage in 1966. Today she looks after the minor medical needs of the College community.

Doreen Morrison has served in India since 1961 as a Community Health nurse in the Diocese of Bhopal, Church of North India. Doreen also acts as survey officer for community health development in her area.

Margaret Leask was appointed to India in 1949 as a teacher. She has taught at the Helen MacDonald Higher Secondary School for Girls in Jhansi where she is today, and managed a hostel in a girls' school in Jeyi during 1975-76.

Pauline Brown arrived in India in 1951 and began service as a missionary nurse in the Bhil area. Pauline has worked as Director of Nursing Services as well as Superintendent of the School of Nursing at Jobat Christian Hospital.

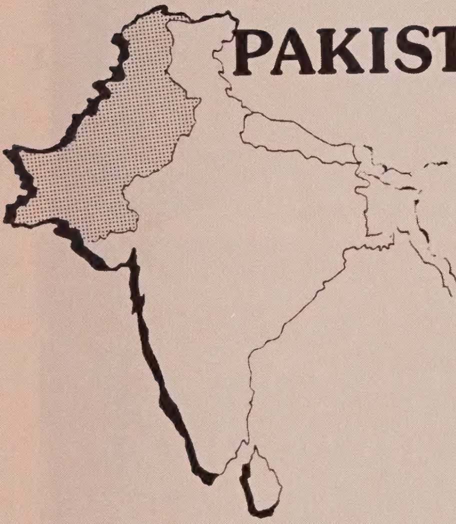
NOTE: Complete sets of missionary profiles may be ordered from the **Resource Distribution Centre,** The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Three year subscription $5.00 set (plus 6% handling charge).

New and updated profiles will be sent automatically.

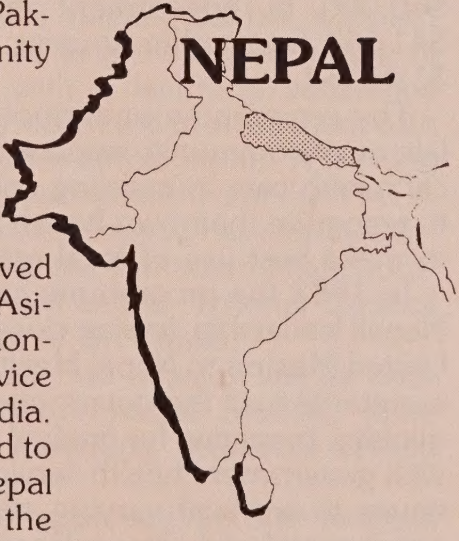
Please use this number when ordering #40/4194/027 and if possible quote your congregation's account no.

Eleanor Knott is a Home Economist working with the Church of North India. Most of her work has been at the Helen MacDonald School. In 1980 she began working in some of the nutrition projects of the Christian Medical Association of India. She has also taught dietetics at the Christian Hospital in Jhansi.



PAKISTAN

Richard Allen joined the Board of World Mission in 1977 and spent 6 years as a general practitioner in a mission hospital in Nepal, then as a community health doctor. In the fall of 1984 he was reassigned to work with the Presbyterian Church of Pakistan, again in community health.



NEPAL

Mary Nichol has served for over 35 years in the Asian subcontinent as a missionary nurse. Her major service was in Jobat in central India. In 1975 she was appointed to nursing education in Nepal and is now teaching in the government hospital campus in Kathmandu.

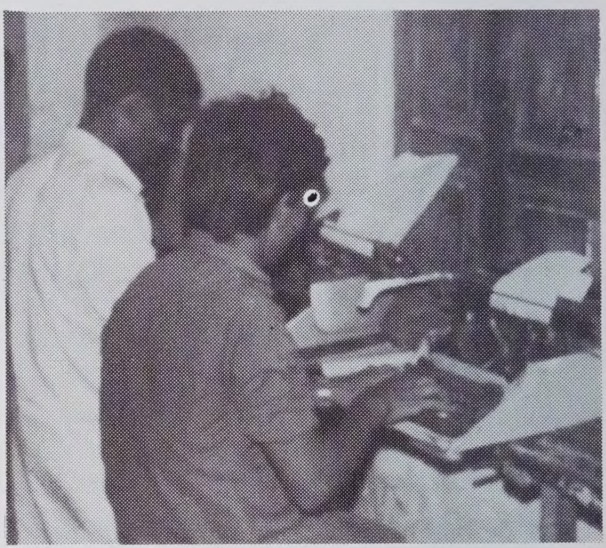
PRESBYTERIAN WORLD SERVICE AND

PWS in Bangladesh – Adult Education

A project to raise the literacy rate of adults in Bangladesh was approved by PWS in March 1986. This project was submitted by the Economic and Social Welfare Committee of the National Council of Churches of Bangladesh.

It is hoped to set up 20 classes to offer 12 1/2 hours tuition to women in the afternoons and men in the evenings. At the end of the course a reading circle or box library will be introduced and a savings group set up with the aim of initiating small income-generating projects.

The sum of $10,000 was approved for this project, including grants.



Learning to type

PWS in Nepal – Lalitpur Community Health Programme

A Community Primary Health Care Programme was instituted in Nepal to meet the needs of the 190,000 rural population. PWS contributed $27,500 to this programme which was matched by $60,000 in government grants, and $41,364 from other sources, a total of $128,864.

The programme undertook to stimulate more community responsibility for local health care in assisting communities to recognize their own health needs and to make best use of local resources.

In 1982 the programme came under Nepali leadership, liaising closely with the United Mission to Nepal Health Services secretariat and the government's health ministry, preparing for gradual integration with government health services. It continues to work at varying stages in 36 panchayats* of Lalitpur, Bhaktapur and Kathmandu districts covering 110,000 people. There are 3 hospitals, 9 health posts and various mother and child/health planning clinics.

Learning to weld

Work has also been done in TB detection and follow-up. There are now 65 TB patients under treatment. The severity of two epidemics — cholera and measles — was diminished through early identification.

*village councils

DEVELOPMENT IN SOUTHERN ASIA

PWS in Pakistan – Pakistan Artisans' Training

Learning carpentry

Presbyterians in Canada recently contributed to an apprenticeship programme in skills training for young people from economically-deprived urban areas in Pakistan. Over $9,000, including government grants, was sent to this project which operated in six different areas of the country.

The objectives of the programme were to provide a modest wage to 240 apprentices during their training and to cover the costs of administering the programme.

Reports from William Mall, Executive Secretary of the National Council of Churches in Pakistan, indicated that young men were being trained in welding, motor mechanics, drafting, machine work and tailoring. Many of the trainees are now well established, some in Pakistan and some working abroad. Several have their own workshops and are training other young Christian boys.

PWS in Sri Lanka – Vocational Training

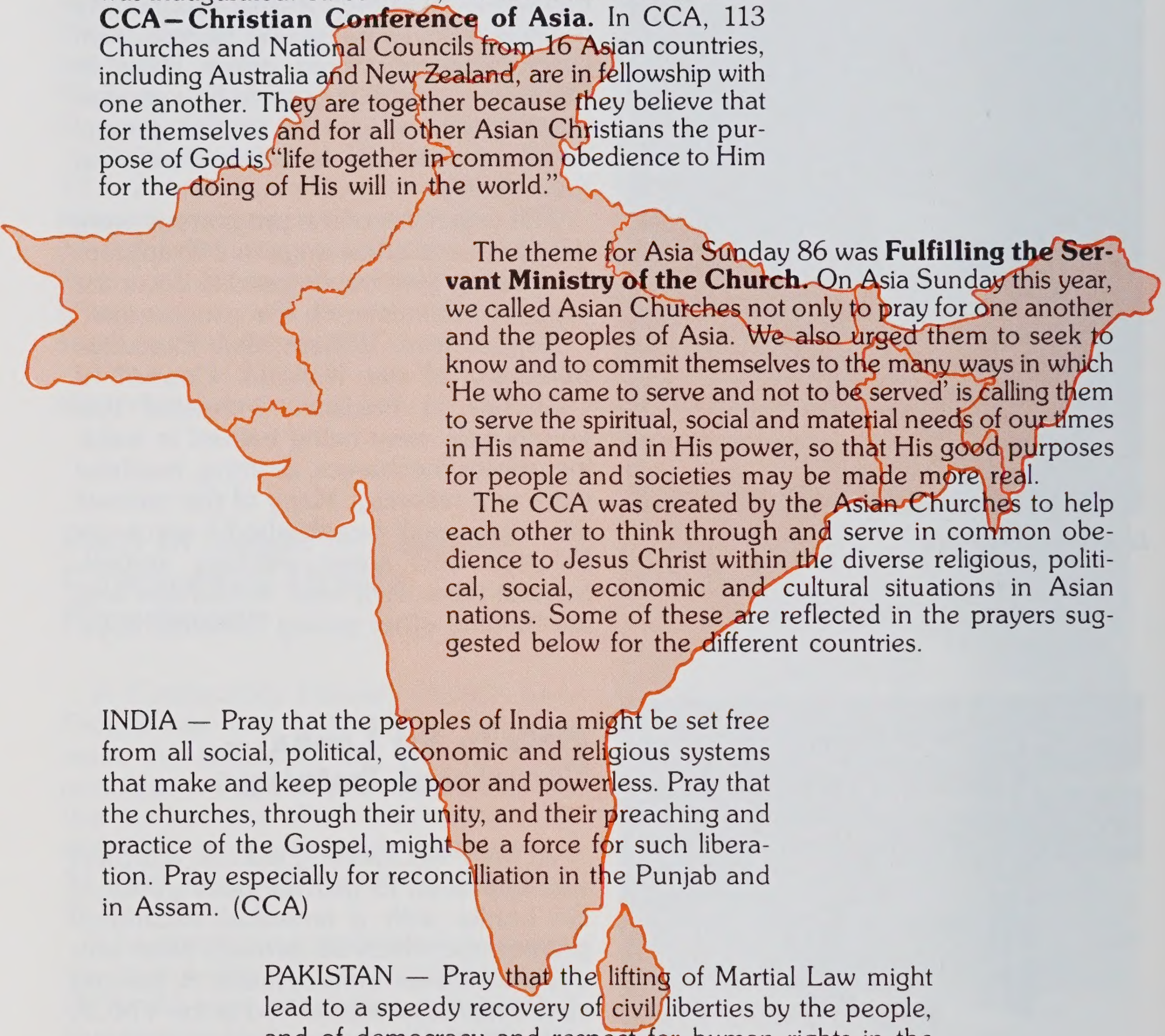
Learning to weave

At the PWS meeting last fall, a project was approved to provide poor youth of Sri Lanka with a technical/vocational programme which will provide them with opportunity for employment. A training centre has been established at the YMCA in Kandy, Sri Lanka and has received endorsement by the Canadian High Commission as well as the National Council of Churches of Sri Lanka.

It is hoped that courses will be conducted in Commercial Studies, lathe work, driver training, industrial sewing and printing.

PWS has approved $6,000 towards this project and has applied for matching grants.

PRAYERS for SOUTHERN ASIA



EVERY year Asian Churches observe the *Sunday before Pentecost* as Asia Sunday. This is because, on that day in 1959, *the East Asia Christian Conference (EACC)* was inaugurated. Since 1973, this has been known as the **CCA—Christian Conference of Asia.** In CCA, 113 Churches and National Councils from 16 Asian countries, including Australia and New Zealand, are in fellowship with one another. They are together because they believe that for themselves and for all other Asian Christians the purpose of God is "life together in common obedience to Him for the doing of His will in the world."

The theme for Asia Sunday 86 was **Fulfilling the Servant Ministry of the Church.** On Asia Sunday this year, we called Asian Churches not only to pray for one another and the peoples of Asia. We also urged them to seek to know and to commit themselves to the many ways in which 'He who came to serve and not to be served' is calling them to serve the spiritual, social and material needs of our times in His name and in His power, so that His good purposes for people and societies may be made more real.

The CCA was created by the Asian Churches to help each other to think through and serve in common obedience to Jesus Christ within the diverse religious, political, social, economic and cultural situations in Asian nations. Some of these are reflected in the prayers suggested below for the different countries.

INDIA — Pray that the peoples of India might be set free from all social, political, economic and religious systems that make and keep people poor and powerless. Pray that the churches, through their unity, and their preaching and practice of the Gospel, might be a force for such liberation. Pray especially for reconcilliation in the Punjab and in Assam. (CCA)

PAKISTAN — Pray that the lifting of Martial Law might lead to a speedy recovery of civil liberties by the people, and of democracy and respect for human rights in the government. May the churches strengthen all efforts to achieve this national vision. (CCA)

BANGLADESH — Pray for the struggle of this, one of the "least developed countries", for democracy, political stability, inter-religious harmony and a better life for its poor masses. May the churches overcome their own divisions in a renewed dedication to the Gospel and the service of the people. (CCA)

SRI LANKA — Pray for a change of heart on both sides which will enable the Sinhalese and the Tamils to fashion a just arrangement that will foster reconciliaton and a new start in national life for both ethnic communities. Pray that all violence might cease. Remember all victims of violence, and the refugees. May the churches be given the vision and courage to be a healed and healing community in this sad and difficult situation. (CCA)

NEPAL — Pray that Nepali Christians will continue to enjoy fellowship with other Christians there through the work of the United Mission to Nepal. May Christians, both Nepali and expatriate, come to a deeper understanding of God's will for them in this Hindu Kingdom.

Issues to pray about. . .

TB No. 1

Despite efforts to control the disease, tuberculosis is still India's biggest killer disease. Half the world's known TB cases are in the country. And 500,000 Indians die annually from the illness. More than 2.5 million fresh cases are reported every year, and estimates of undetected cases are double that.

From Asiaweek, 22 February, 1985 (New Internationalist)

Burning brides

More than 1,000 Indian women have been burned alive over the past three years in 'dowry deaths', the Indian Parliament was told in March. Despite dowries being illegal in India, families are having to pay more to husbands-to-be to marry their daughters. The return of migrant workers from the oil-rich Gulf states has fuelled the dowry spiral. For migrant savings allow their families to give more for their daughter or sister's wedding. Often the dowry (which can be over $1,000) is not all paid prior to the wedding. The bride's family pay it off over years, and sometimes can default. Then the bride can be threatened and pestered into suicide or murdered. This allows the husband freedom to marry again.

(New Internationalist)

Today's slaves

No escape from plantations

The slaves of the twentieth century are the plantation workers. Although their chains are no longer made of iron, they are just as effective. The workers earn so little and pay so much for food that they cannot afford to move away. This is true no matter what crop they are producing, be it tea, bananas, rubber or palm oil.

As plantations provide no pensions or social security, workers must continue to survive. Escape is unthinkable.

All over the world, plantation workers suffer malnutrition in varying degrees. Infant mortality on Sri Lankan plantations is now 114 per thousand — compared to a national average of 39. One sugar cane-cutter in the Dominican Republic, who works a 14-hour day seven days a week admitted, 'my children wake me each morning, crying from hunger'.

Alan Whittaker, Earthscan
(New Internationalist)

Birthrights sold

Starving women sterilised

In the aftermath of Bangladesh's devastating floods last year, field workers from voluntary agencies were alarmed to discover a number of destitute women had been denied relief wheat unless they agreed to be sterilised.

Twenty-year-old Rohima, a divorced mother with one baby son who lives in a village south-west of the capital, Dhaka, was told by her Union Council Chairman, 'if you have the operation, you will get wheat.' Afterwards Rohima received a card from local Bangladeshi authorities confirming she had been sterilised and authorising her to receive food aid.

According to health workers in the area, 80 per cent of the women sterilised during the floods had done so to receive wheat. Similar cases were reported from Barisal, Jessore, Comilla and Pabna Districts. Of 85 women sterilised in one location in Pabna, two died of side effects from the operation.

Government figures reported in the Bangladesh Observer indicate that an 'unprecedented' 257,000 sterilisations were performed in last year's flood months from July to October — almost one quarter of the total performed in the entire decade from 1972 to 1982.

Over one hundred million people live in Bangladesh's 55,000 square miles and they are in theory offered a broad range of contraception choices. But in practice, female sterilisation is the main method promoted — a survey in 1983 revealed that 80 per cent of those who underwent the operation were women. Today, 34 per cent of Bangladeshis using a family planning method are sterilised and the Government aims to increase this figure to 41 per cent by the end of the decade through the use of financial incentives and disincentives.

Doctors and clinical staff receive special payments for each sterilisation they perform, and health and family planning workers as well as members of the public receive a fee for each sterilisation patient they bring forward. Family planning workers who fail to meet monthly targets have had their salaries withheld until very recently. People who are sterilised receive a new item of clothing and a cash payment of 175 taka ($6) which is less than five per cent of the annual per capita income.

Eighty-five per cent of the incentive payments' costs are funded by the United States Agency for International Development whose hardline attitude to population control has contributed to the Bangladesh Government's aggressive promotion of sterilisation.

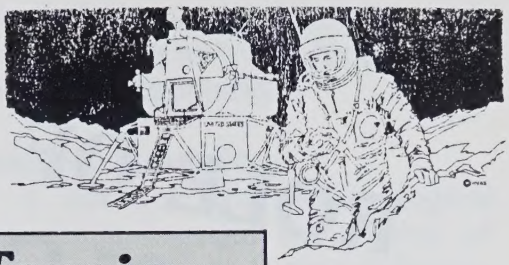
Amanda Milligan

— NEW INTERNATIONALIST, NOVEMBER 1985

"... the love I taste from Thee is the love that is in my love for others, and the love that others have for me."

Chandran Devanesen

MISSION STUDY 1986-87

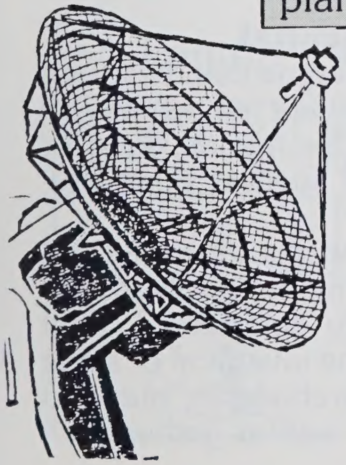


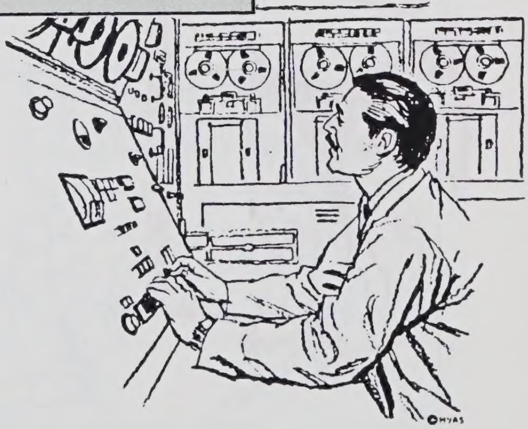
General Theme:

Technology in Tension with Human Values

"Technology is the business of breakthroughs — from the wheel to the steam engine to nuclear energy and genetic engineering — taxing, exhilarating, challenging the human mind . . . discoveries of how to make things easier, faster, more efficient, more probing than before. Most staggering of all is the speed at which our technological awareness is growing! It is like a ball that gains momentum the farther and faster it rolls. But is the human race ready to handle it?" (*The Speed of Love* by David P. Young, Friendship Press, 1986.) And where is the connection between our desire to make technological progress and our desire to be faithful to God?

The technology theme challenges youth and adults to relate technology to their own lives and to think about our future on the planet.





ROLE OF TECHNOLOGY IN SOCIETY

THREE and a half years ago I left the computer industry, determined to work on behalf of people instead. Left behind was eight years in the industry and a well-paid technically challenging future. Left behind as well was the alienation of serving the computer god, with its ever increasing demands for human servitude.

This was my technological crisis.

Many booms

Yet technology in its myriad of forms cannot be ignored. Ever since the discovery of fire and the invention of the wheel, technology has been a central factor in human life.

In fact, looking back over history we have to marvel at the genius of men and women as they developed unique ways of reaching out to each other. Consider some of the epoch-making inventions: language; writing and printing; the wheel; cars, railways, air transport; telecommunications; computers; satellites; antibiotics; laboratory human reproduction techniques.

Technology not neutral

Many people will argue that these and all other technologies are neutral, having an equal potential for human good or evil. History would suggest otherwise, however.

To a major extent, the structure and nature of human communities always has been technologically determined, right from the time that the invention of stone knives enabled prehistoric men to become hunters as well as gatherers.

In more recent times, it must be conceded that our world, or at least the industrialized part of it, has been revolutionized by the massive presence of motorized private transport i.e. the motor car. Suburban sprawl and the destruction of inner-urban areas to make way for car parks and freeways is surely proof of this.

Obviously the motor car is not the only factor in all this, but its impact is reinforced by television and radio, by modern road-making techniques, by the abundance of consumer items.

Little room for human values

So it is not just individual inventions and discoveries which need to be considered when we are looking at the impact of technology. Rather we need to realize that technology is a system of interrelated parts, not just a collection of machines and techniques. Because it is a system, it seeks to serve its own ends and is pushed along by its own momentum. As a system it has its own ideology and there is little room for human values. There is even less room for God.

We cannot dispute that many technological developments have saved lives or allowed us to communicate immediately with people on the other side of the globe. But does the motor car and satellite communication bring people together or really provide the means for individuals to live apart? Do labour saving industrial techniques produce more and cheaper useful goods or ultimately produce more people with no employment, alienated and despairing?

Lessened community

It is a paradox that technological advances have brought the means of individual and nuclear family independence and self-reliance, when this same technology depends so much on centralized economic-political structure for its functioning. We might all have video recorders at home, but woe betide us if the powerhouse staff go on strike.

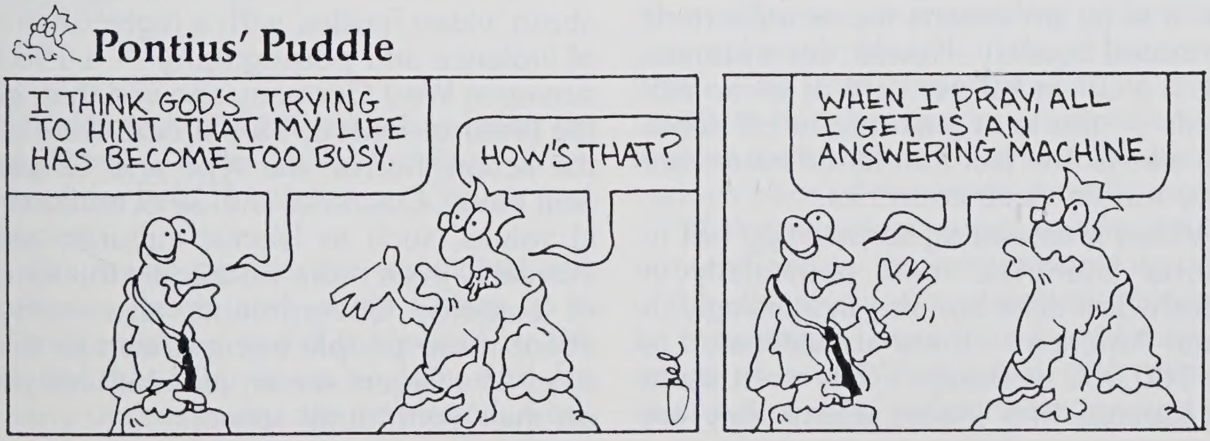
In a profound but subtle way technology has separated us from each other and destroyed our communities. These are now not much more than places of consumption of the technological product and reproduction of the technological workforce.

Need to rediscover human relationships

But we can start to rediscover the worth of human relationships which technology has devalued. We need to experience again in simple direct ways the expression of our deepest needs, person to person.

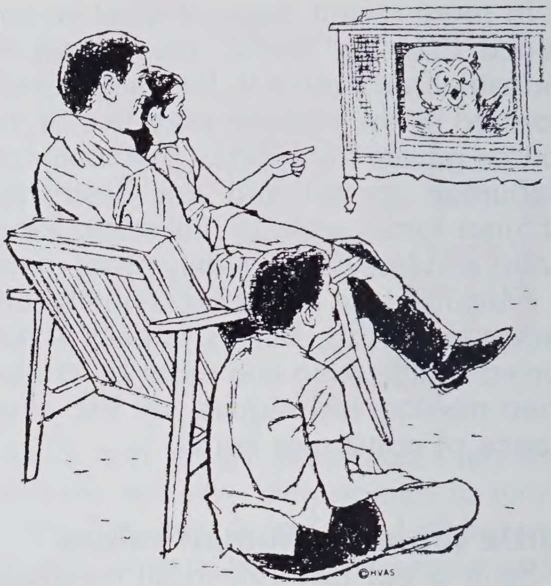
In the process we will find again our own worth as the stewards of God's creation. We will see again the vision that God has for humanity — of peace, justice and compassion.

(Ken Butler in *Life and Times*)
— *CCA News* Oct. 15/85


Pontius' Puddle
I THINK GOD'S TRYING TO HINT THAT MY LIFE HAS BECOME TOO BUSY.
HOW'S THAT?
WHEN I PRAY, ALL I GET IS AN ANSWERING MACHINE.

Village video

Spread of VCRs sets Third World thinking



The video explosion of the Eighties, which has made the medium commonplace in Western countries, is now reaching deep into the developing world. And if the content of videos has caused concern in the rich world, it causes even more in the poor, according to a special issue of *Media Development.*

Manufacture of video hardware is dominated by just two Japanese companies, Sony and Matsushita, who control 90 per cent of the world market in video cassette recorders (VCRs). But it is America's similar monopoly of the software — the US is responsible for 90 per cent of videotape content — which has greater implications. Even the Canadian Government has said that it is 'simply unacceptable' for US distributors to determine what Canadians see, so it is easy to understand why people in the Middle East and Asia should be worried about the impact of these programmes on their social and cultural life.

Britain is more saturated with home videos than any other country in Europe, with one VCR in every three households, but it is by no means the world's most saturated country. Kuwait, for instance, has a VCR in 92 per cent of its households — this is in part due to oil riches but also to the fact that film theatres are very rare in Arab countries.

Video is spreading surprisingly fast in poorer countries, most particularly in South-East Asia but also increasingly in Latin America — there are estimated to be 700,000 in Brazil. VCRs even seem to squeeze into places where they are frowned on and their importation is barred — there are 400 in Ethiopia, and in Tanzania (where there is not even supposed to be television) during the 1982 World Cup videos of each match were hot properties on the black market.

It is the urban elite which inevitably has most access to videos — in Bombay, for instance, skyscrapers are wired together so that a central video system plays films into each apartment. But India is just one country where the new technology is bringing moving pictures to people who rarely, if ever, had the chance to see them before. The low cost and portability of the system means that it can reach people in small towns who never had access to Indian cinema. Even where there are cinemas, entry to a video parlour is, at two rupees, half the price.

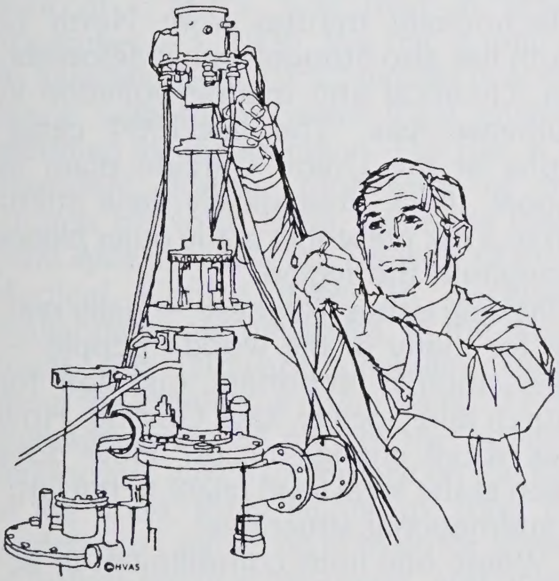
There has been concern in the West about 'video nasties' with a high content of violence and pornography — a 1983 survey in West Germany showed that, of the features rented, 75 per cent were of the action/horror/war type and 12 per cent erotic. Countries with strict traditional values, such as Islamic cultures, are inevitably even more worried by this kind of content. Governments also worry about more people being drawn to the cities as villagers see an affluent lifestyle on their communal screens.

But video can be a positive influence, too — it can be a way of spreading information about a repressive government which controls all the official media. In the Philippines, for instance, smuggled videos of a Japanese documentary about the assassination of opposition leader Benigno Aquino were circulated eagerly, while in Chile illegal videos of the Hollywood film *Missing* have proved a powerful politicising tool for those too young to remember the 1973 CIA-backed military coup, the story of which it tells. In Brazil, too, more than 60 groups are using video packs for conscientisation and educational training.

The video explosion cannot be contained — so it's important that it is used as a progressive tool and not just as a faster way of spreading the dominant Western ideology.

— *New Internationalist,* July 1985

Technology as a church problem — worldwide



The Protestant work ethic has fallen on hard times, notes David Gosling, director of the WCC's subunit on Church and Society.

For many people the traditional link between work and one's calling as a Christian in the world is blocked by the reality that they have no job. And for many of those who are employed, work — far from being ennobling — is relentless drudgery accompanied by serious threats to health and safety.

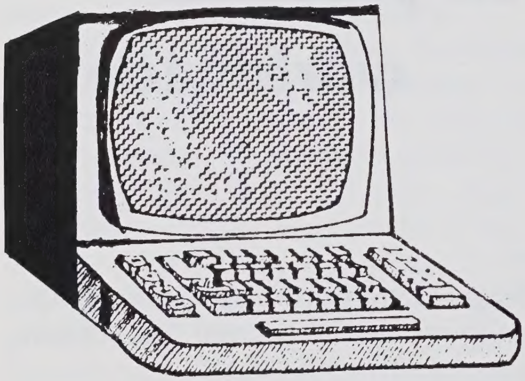
It's one thing to criticize current and traditional ideologies of work, Gosling admits; it's quite another to offer "a more positive statement of the value that should inform the entire process of work and remuneration".

A positive statement about the meaning of work, the Church and Society director believes, would have to be "shaped by our understanding of the integrity of human life and of the entire creation". And that understanding in turn needs to be informed by an ecumenical look at the situations in which people in various parts of the world actually work.

"New technology, work and the environment" is how the subunit sums up one of the ethical issues on which it is presently focussing. Those terms embrace a range of issues, particularly the consequences of rapid industrialization and of introducing new technologies among vulnerable population groups.

Three specific aspects of this issue were under scrutiny at a January 1986 ecumenical consultation in Manila focussing on the southeast Asian region: the microelectronics industry; nuclear power and the disposal of nuclear wastes; and the combined environmental impact of the microelectronic, nuclear and chemical industries as they are progressively transferred from the North to the South.

The Manila meeting was co-sponsored by Church and Society and the National Council of Churches in the Philippines. In a keynote address, Manila's Roman Catholic archbishop Jaime Cardinal Sin spoke about "an environmentally sensitive work ethic". Participants discussed alternative social and technological futures for the region as illustrated by Japan and India.



Part of the Manila agenda followed up a 1984 Glasgow meeting on new technology and employment which Church and Society planned jointly with the Church of Scotland. As in many other parts of the industrialized world, microelectronics in Scotland has meant that traditional industries have declined.

The story in southeast Asia is different. It's there that much of the electronic circuitry that runs microwave ovens, video recorders and other appliances providing comfort and convenience for those who can afford them is made.

Examining microchips during their production is a hazard to the eyesight. The acid into which the chips are dipped emits fumes which are believed to cause stillbirths and can even be fatal.

The technology in these factories is the very latest. But the workers' pay is lower than that in traditional industries. One large firm has 7,000 employees who work for the equivalent of US $3 per day (raised to $4 after seven years of continuous service). Unions are strictly prohibited; and management has resorted to lockouts, arbitrary dismissals and even hired thugs to discourage the workers from organizing to improve their conditions.

Nuclear power has been widely suggested as a way to overcome fuel shortages in some southeast Asian countries. The disposal of nuclear waste continues to cause concern in Malaysia; and churches are being increasingly drawn into nuclear controversies in the Pacific.

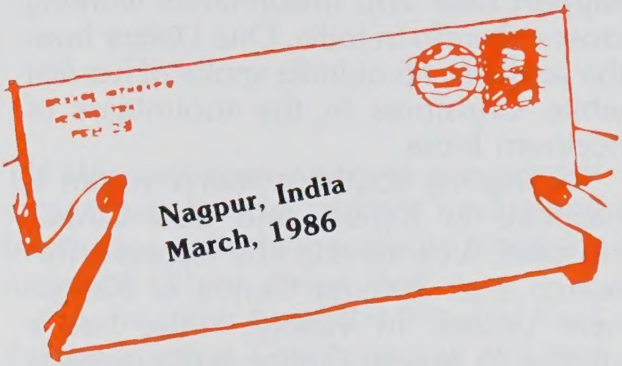
Technology transfer from North to South has also brought with it deforestation, chemical and marine pollution in southeast Asia. The late-1984 catastrophe at the Union Carbide plant in Bhopal, India, dramatically drew attention to a risk present in many other places throughout the region.

Tackling issues like these — daily realities for many of the world's people — raises another important question for Church and Society, says Gosling. How does social change occur? How does action at the local level relate to the larger international structures?

"Where one finds commitment to action with the unemployed," he notes, "it often seems to be combined with deep pessimism about the possibility of transforming structures. It will take all our commitment, understanding and imagination to bring these two aspects of our deliberations about the future of work into closer harmony."

— *One World*

Dear friends,



Nagpur, India
March, 1986

I praise the Lord that I'm feeling much better than when I wrote in October. In Miraj two days after I arrived, the Orthopaedic surgeon removed the fluid from my knee, and injected cortisone. That relieved the pain.

Our first National Paramedical Conference of C.M.A.I. was held in Miraj, November 1-3, 1985. We had a total of 96 delegates from 10/12 regions in attendance with many more local invitees attending the inauguration. The Rev. R.S. Bhandare, former Moderator of the Church of North India, gave the inaugural speech; while the Director of Miraj Medical Centre gave an excellent challenge to our delegates. In the devotional, Mrs. Howard, chaplain, spoke about the Parakletos (Holy Spirit). These messages were all part of the opening ceremonies which took place on the roof of the hotel, three flights up. After the conference I stayed on in Miraj for a week of further medical treatment, and finishing up of tag ends from the conference. I just got home before Margaret Kennedy and Mrs. Margaret Walker arrived to spend a couple of days in Nagpur.

Christmas was spent at Ramabai Mukti Mission near Pune, with two Canadian United Church missionaries, Muriel Stephenson and Lillias Brown. I arrived by train at 4.30 a.m. Christmas morning! We had a lovely Christmas Day, having morning worship in their church (Marathi service), noon meal with one of the families of children. In the evening 18 foreigners enjoyed a chicken dinner with all the trimmings, followed by a programme of music and other items. We Canadians sang a trio.

En route home from Jukti via Pune, I had a good visit with Cathy and Clarence McMullen and family. It happened to be Anil's twelfth birthday.

I celebrated New Year's Eve at a Watch-night service with the New Life Fellowship. There was an opportunity to share the Lord's goodness to me in the past year, and His promise for 1986. (See II Cor. 2:14)

Our C.M.A.I. Office in Nagpur is beginning to bulge. Five staff from the Bangalore office and 7 new staff have joined in the past few months, with more to come. We are claiming 1986 as a year of God's favour in C.M.A.I. (See Isaiah 61 N.I.V.) It is also our Diamond Jubilee year, with the Biennial Conference in Delhi, September 28 to October 2nd.

Before leaving for a tour south, I had a visit from Mrs. Elizabeth Moore and Miss Jane Kappelle, from the Hamilton area who have been helping as volunteers in Jhansi. I really enjoyed their visit.

January 13th, I left from Bangalore where I was able to attend the Indian Evangelical Mission Conference at which Dr. Robertson McQuilkon, President of Columbia Bible College, Columbia, S.

Carolina was one of the speakers. I.E.M. support over 200 missionaries working cross-culturally in India. One Doctor from the southern tip of India spoke of her first white Christmas in the mountains of northern India.

During my southern tour I visited 8 hospitals in Kerala, and also C.M.C. Hospital, Vellore and the Leprosy Research and Training Centre at Karigiri near Vellore. In Vellore, I also had a chance to see an Orthopaedic surgeon about my knee. It is still sore at times and I am still on daily medication, and supposed to exercise it.

February 25th, we had a meeting of the Paramedical Executive, my last, as we agreed to recommend to C.M.A.I. Executive, the appointment of another fellow to carry on as Secretary for a year. We still need a more permanent Secretary.

I've booked tickets to fly Delhi/Amsterdam/Toronto on April 12th. Before then, I have to pack up my house and move out of my office which is to become the computer room.

I'm not sure how active a furlough this will be, but I do hope to see as many of you as possible. Again thank you for your prayer support, your letters, and support of the ongoing work here.

Yours in the love of Christ,
Eleanor L. Knott

Eleanor will be on furlough until July, 1986.

MEMO

TO: B.W.M. BOARD MEMBERS, SUPERINTENDENTS, EXECUTIVE STAFF AND OTHER RECRUITORS
FROM: GLEN DAVIS
RE: URGENT REQUESTS FOR OVERSEAS MISSIONARIES

Following is a list of the most urgent requests from overseas partners for missionaries from our church. We are looking for people who have a solid faith in Jesus Christ; have a clear commitment to serving Christ overseas; meet the professional qualifications of the position; are open minded, flexible and well-adjusted.

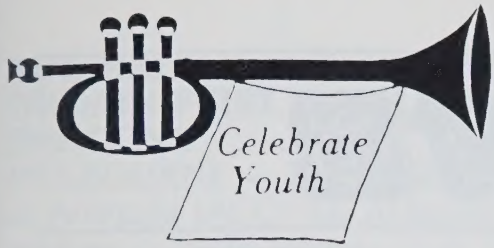
Last year we underspent the overseas budget mainly because we could not recruit people for overseas appointments. The money is in the budget to fill *eight* of these positions this year.

There is a clear need. There is money to send people to meet the need. Where are the people?

Please help us recruit people by *making the need known, and challenging our congregations to give of their best.*

Central America — doctors, nurses, physio-therapist, agronomist, nutritionist (all short term volunteers).
Central Asia — building maintenance worker, medical equipment maintenance worker, project administrators.
China — teachers of English as a second language.
Guyana — administrator to set up small office, filing system and bookkeeping system (short term of 6 months).
Japan — minister for evangelism and new church development, Korean-speaking minister, teachers of English as second language.
Lebanon — theology tutors/professors in New Testament, Old Testament, Church History and Christian Education.
Lesotho — chaplain for university, theological tutor in systematic theology.
Malawi — minister for English-speaking section of large parish, Bible Knowledge teacher for high school.
Nepal — nurse-midwives, management accountants, auditor, teachers for tutorial groups of missionary children, tutor in science/maths, tutor in arts/humanities.
Taiwan — treasurer, medical doctors, dental technician, professors in theology and church music, minister to students.

CONTACT: Glen Davis, Secretary for Overseas Relations, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

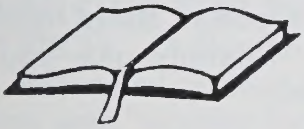


The following poem was brought to our attention by one of the WMS office support staff. Since the study theme for both children and youth for the coming year is "Technology in Tension with Human Values" we thought it most appropriate to print it here. It expresses in a few sentences the way one form of technology (T.V.) has taken over our lives without our being aware of it. The tension lies in whether we are willing to be a slave to its power — to be educated and influenced by it to such a degree that our lives are governed simply by what's on TV. We can become passive recipients of what it has to offer without having any interaction with the people or programs it depicts. Think about that.

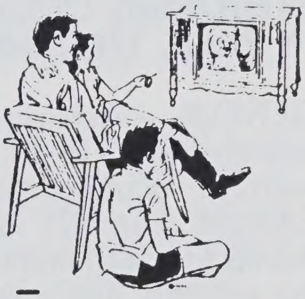
On the other hand the Word of God demands action. One cannot sit and read the Scriptures without being called to serve others. They constantly remind us of all that God has done for us and what is required of us if we truly believe The Word.

The author of this poem has a very important question which we all need to think about and answer for ourselves.

Lois Powrie



Which is your Guide?



On the table side by side,
The Holy Bible and the TV guide,
One is well worn but cherished with pride –
Not the Bible, the TV guide.
One is used daily to help folk decide,
No it is not the Bible, it's the TV guide.
So they open the book in which they confide –
No not the Bible, it's the TV guide.
The word of God is seldom read,
Maybe a verse ere they fall in bed,
Exhausted and sleepy and tired as can be
Not from reading the Bible – from watching TV.
So then back to the table side by side,
Are the Holy Bible and the TV guide.
No time for prayer, no time for Word.
The plan for salvation is seldom heard.
Forgiveness of sin, so full and free,
Is found in the Bible – not the TV.

Author Unknown

NEWS

RUNCIE SAYS INDIA HAS LESSONS FOR BRITAIN

VELLORE (India) — Archbishop of Canterbury Robert Runcie, primate of the (Anglican) Church of England, said Britain could learn from India about how to hold together a country with vast differences in communities, religion, and social structure. He was speaking here during a three-week tour of India which began 9 February, at the invitation of the (United) Churches of North and South India and the (Independent) Mar Thoma Church. He also observed that nowhere in India had he met the "deep-seated apathy and indifference" to religion he encountered in urban Britain. — **EPS**

ETHIOPIAN CHURCH REPS IN PLEA, THANKS ON AID

GENEVA — Nearing the end of a seven-country tour (8-24 March), a nine-member ecumenical delegation from Ethiopia (here, 21 March) voiced great thanks for past famine-relief assistance to the country, and urged that it continue because "the need remains".

The delegation included three representatives each from the Ethiopian (Oriental) Orthodox Church, Ethiopian Evangelical (Lutheran) Church Mekane Yesus, and the Roman Catholic Church in Ethiopia. Observed EOC Archbishop Abune Garima, "Many reporters say that the famine is over. That is not true." Said EECMY President Francis Stephanos, "We need immediate assistance right now."

The Ethiopians outlined needs of 252,000 tons of food aid for their efforts to help two million people. "Failure to raise additional food will jeopardize ongoing agricultural rehabilitation and self-help programs, and ultimately many lives", they observed. Of the 252,000 tons, 132,000 remain unpledged, they said.

During a news conference here, they were asked about charges that Ethiopian government resettlement programs work severe hardships on the people, who are not moving willingly. EECMY Development Director Solomon Gidada described the relocation of people as the government's idea. "The church was never consulted, and is not expected to be consulted by the government", he said, adding that "the church has an obligation to respond to the needs of people. . . . We have never folded our helping hands for assisting people in need." As for negative reports about the resettlement effort, "I cannot give you any rumors", he said.

The Ethiopian delegation was in Ottawa March 14-15. During their visit meetings were held with CIDA officials and representatives of Africa Emergency Aid, David MacDonald's office.

Thirty representatives from Ottawa area churches joined with the Ethiopian leaders in an ecumenical service in Knox Presbyterian Church followed by a reception. This closed with a surprise presentation by Archbishop Garima of a textile hanging embroidered with crosses for each of the five churches. "These are given," he said "as a token of appreciation for the help sent to us by Canadian churches."

The next day some of the delegation met with Mme. Vezina, minister of External Relations who is responsible for CIDA.

AUSTRALIAN ANGLICANS ORDAIN FIRST FEMALE DEACONS

MELBOURNE — The Anglican Church of Australia (ACC) has ordained its first women — eight women (and 11 men) became deacons at the Anglican cathedral here (9 February). The ceremony took place despite a bomb threat and a last-minute legal challenge, when about 30 members of the ACC general synod (national convention) challenged the validity of the synod's approval last year of women as deacons. The challengers want a ruling from the appellate tribunal, the highest ACC legal authority. David Penman, the Anglican archbishop here, said the eight would not become priests before a special meeting of the synod in mid-1987 to discuss women's ordination again, but he also described objections to female priests as an "unacceptable cultural interpretation". — **EPS**

WORSHIP FOR INSOMNIACS

ZURICH — A Roman Catholic priest and a Reformed pastor are experimenting here with "worship for insomniacs" (people who have difficulty sleeping), at 10 at night. After worship, people are available for group and individual discussions for as long as those present want to go on. — **EPS**

NICARAGUAN GOVERNMENT MINISTER ADDRESSES WORLD STUDENT MEETING

MEXICO CITY (David Devadas) — If and when the US attacks his country, says Nicaraguan education minister Fernando Cardenal, the first hours will be crucial for the world to respond. Cardenal, a Roman Catholic priest, spoke (here, 13 March) to about 200 students and other participants in the 29th General Assembly of the Geneva-based World Student Christian Federation.

In case of a US attack, Cardenal said, "we would like the young people of the world to stand up, to gather on the streets, to use their imaginations, their idiosyncracies, their special talents and do something". He promised that "we will never get tired, we will never give up, we will never surrender . . . for we want to have a free country, or we would prefer to die".

Cardenal said the importance of the 1979 Sandinista revolution in Nicaragua is the only point on which the government and its opponents agree. It is important, he said, as an example for all Latin Americans and many other peoples. In the wake of the revolution, one can hear of this country of three million people on any radio band and in any language, and on the front pages of the world's leading newspapers, he observed.

The peasant peoples of Latin America, he said, had been told for decades that revolution is bad, but the Sandinistas have shown it can be good. The Sandinista approach means sovereignty, freedom, liberty, and national independence, he said.

Cardenal told the students there is no more money to open new schools in Nicaragua this year because 15 percent of the budget has to be spent on defence because "Nicaragua is under attack".

Speaking of Christian involvement in the revolution, Cardenal recalled that when the Sandinistas were planning the revolution, they had to come to grips with the fact that 95 percent of Nicaraguans are Christians. The choice was either to stop people from being Christians, or to include them in the revolution.

Cardenal spoke of religious oppression by bishops who persecute church members who participate in the revolution and by bishops who go to the US to praise US President Ronald Reagan's proposed 100 million dollars in aid to the "contras" (forces fighting the Nicaraguan government). Cardenal described the Reagan plans as immoral.

wms highlights

SYNODICAL NEWS

Central Church, Vancouver hosted the 72nd Annual Meeting of **British Columbia** Synodical with president Hazel Smith presiding. The theme was *Communication* — "Anyone Listening?"

Guest speakers were the Rev. Nancy Cocks addressing the theme, and Mrs. K. Ellis, President of Council Executive.

The annual reports were given in a group setting with each secretary and officer rotating to several small groups — a very informative time.

PRESBYTERIAL NEWS

Vancouver Island Presbyterial met at Trinity Church, Victoria for its 72nd Annual Meeting — theme "Sharing the Journey". 1 John 4:7.

Highlights of the meeting were a story about a Native person called "Pete Standing Alone" by Win Black; Fran Tote, a Native Canadian and counsellor at Malaspina College, Nanaimo sharing her own story; Rose Lum, a Canadian Chinese describing her life, and Ivy Howard telling of her beginnings in Ireland. Win Roseborough described her growing in faith as a Christian and as a church worker.

The Rev. Les Barclay of Trinity Church led in a devotional on sharing.

The 72nd Annual Meeting of **West Toronto** Presbyterial was held at St. Andrew's Church, Islington, on February 15th — theme "The Greatest of These is Love".

At the afternoon session, Mrs. E. Powell of Council Executive conducted the worship service and a "Musical Interlude". Dr. A. Zeidman, guest speaker, spoke of the work of the Scott Mission in downtown Toronto as well as the native children's work the Mission is involved in at Kenora.

An Honorary Life Membership was presented to Mrs. Jean Lawrence of York Memorial WMS.

Montreal Presbyterial met on March 22nd at Knox, Crescent, Kensington and First Church for the 72nd Annual Meeting with the President, Mrs. Margaret Goodhue presiding.

The Rev. Don Neil, minister of the church, led in a worship service stressing the important role of women such as Eunice and Lois in Bible days, and on down to modern women in the WMS.

Margaret Kennedy, former missionary to India, was the special speaker for the day. Her topic was "Persons in Transition". She spoke of Ruth who because of a great love and commitment bravely faced life in a foreign country; of Moses, who because of his great love of God was able to change Israel's beliefs and relationship to God.

The **Saskatoon** Presbyterial Annual meeting took place on March 15 at St. Andrew's, Saskatoon. The highlight was a very stimulating talk by the Rev. Florence Palmer about her work at Fellowship House and Clarissa Manor in Kenora, Ontario. The Rev. John Neilson surveyed the mission activities in the province and the Rev. Stephen How spoke of his work among Native people in the city. The controversy of Sunday store opening was discussed and it was unanimously agreed to send City Hall a letter opposing commerce on Sunday.

Presbyterian Missionary Residence Holds Open House

On Sunday, April 6, over 100 persons visited the new missionary residence at 27 Brentcliffe Road, Toronto. On hand to welcome visitors were members of the Residence Committee. Tea and coffee were served to persons representing some 26 churches, mostly in the Toronto area.

The Board of World Mission is responsible for providing accommodation for its missionaries who are home on furlough, as well as those newly appointed who are awaiting visas and/or completing their orientation. For some years The Presbyterian Church in Canada owned the house at 462 Oriole Parkway, Toronto. This building contained four three-bedroom apartments. This was not really satisfactory since the majority of missionaries are single persons.

Some months ago the Church sold this building and purchased a twelve-apartment building (6 two-bedroom and 6 one-bedroom apartments) at 27 Brentcliffe Road, Toronto. The accommodation provided here should suit better the needs of our missionaries. The intention of the Board of World Mission is to retain seven of these apartments for its use and to rent the remaining ones.

To date five of these apartments have been renovated. The Board hopes to renovate two more apartments in 1986.

All the furniture from the former building has been used, but since there are more apartments additional furniture and furnishings are needed. Individuals or groups wishing to make a donation towards the purchase of needed items should make cheques payable to The Presbyterian Church in Canada and marked clearly, "For the Missionary Residence". They may be sent to the attention of Rev. Dr. Goodwill MacDougall, Secretary, Mission Personnel and Campus Ministries, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

photos: W.N. Stevenson

A warm welcome at 27 Brentcliffe Road for missionaries and visitors.

STAFF CHANGES

Support Staff

The support staff of the WMS has experienced a number of changes recently. **Mary Shepherd** retired in December 1985 after 21 years with the Society. She came on staff temporarily from Office Overload in 1964 and continued to work on a part-time basis. Mary worked on Council Executive and Finance minutes and did the correspondence related to finance.

For many years Mary was responsible for the work of the Life Membership Department.

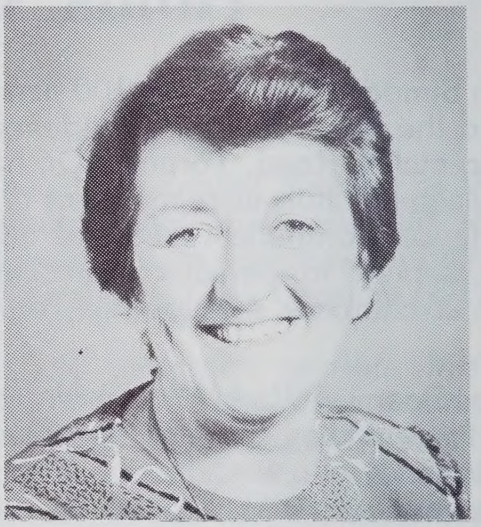
We wish Mary and her husband many happy years of retirement.

Mary Shepherd

More recently, **Isabelle Brown,** Circulation Manager and secretary to the editor, *Glad Tidings,* decided to take an early retirement and spend more time with her family. (Isabelle has two active grandchildren in P.E.I.) Isabelle had been with the WMS for just over eight years when she left on April 17, 1986.

Isabelle was an invaluable asset to the office. As well as her duties with Glad Tidings, she answered the telephone, opened the mail, ordered supplies and fulfilled many other tasks, including watering the plants! Her green thumb will be missed as well as her cheery personality.

We wish her well, knowing that she will likely be even busier at home than she was at the office.



Isabelle Brown

Glad Tidings was fortunate to find a qualifed replacement for Isabelle very quickly — and right from within the office. **Katherine Allen** will leave her position as secretary to both the Executive Secretary and the Secretary for Children and Youth and take up the new challenge of Circulation Manager for *Glad Tidings.*

Katherine came to Toronto in July 1972 from Stayner, Ontario, where she grew up, to work with Louise Reith, then Executive Secretary and May Nutt, who was Adult Secretary at that time.

Katherine is a member of Gateway Church, Don Mills, Ontario and Secretary of the Toronto East Business and Professional Women's Club. She was editor of their bulletin for two years and has written for the publication *Hi Rise.*

As well as her office knowledge and skill, Katherine brings her expertise in layout, photography and computer use to the *Glad Tidings.*

Katherine Allen

The Society welcomes **Mary-Lou Smith** who arrived on April 14, 1986 from Victoria, B.C. Mary-Lou will replace Katherine Allen as support staff to May Nutt and Lois Powrie.

Mary-Lou is a graduate of Oak Bay Secondary School and Camosun College Nurses Aide Program. In 1983 she worked in the office of the B.C. Ministry of Health.

Mary-Lou is a member of Knox Church, Victoria where her father David, is the minister. Her mother Hazel, is on Council Executive. She enjoys all kinds of sports, travel, computers, and working with disabled and elderly persons.

Area Educational Consultants

Lynne Longmuir, Area Consultant for Sarnia, Stratford, Bruce & Grey and Maitland Presbyteries/Presbyterials left the employ of the Society, effective March 31, 1986 for reasons of illness. Lynne's contribution to the work of the Society over the past 5 1/2 years has been extensive. Our prayers and best wishes go with Lynne for her future work and ministry.

WANTED

Slides, photographs
(coloured or black and white)
of
people, places, programs
in the church that
highlight CHRISTIAN EDUCATION
and/or depict EWART COLLEGE
activities, students and graduates.

SEND TO: L. June Stevenson,
Women's Missionary Society (W.D.),
50 Wynford Drive, Don Mills, Ont.,
M3C 1J7 by *August 1, 1986.*

Please identify pictures. All
material will be returned.

GLAD TIDINGS

Price Increase
Effective
January 1987
the cost of a
subscription will
be $5.00 yearly.

Homecoming Weekend
July 5-6, 1986
The Presbyterian Church in Swift Current, Saskatchewan

All former members and friends are invited to come and join in the celebrations.

Contact: Mary Findlay, 112-9th Ave. N.E.,
Swift Current, Saskatchewan S9H 2R8

In Memoriam

Dorothy Dodds

On February 18th in Florida, Dorothy Dodds, a member of the Evening Auxiliary, St. Andrew's Church, Perth, Ontario died quietly in her sleep, ending a long life of service to her home, her church and to her community.

Dorothy was an only child. In her early teens her mother became an invalid and Dorothy coped with caring for her helpless mother and the home, good training for becoming the efficient organizer she was.

Early in her life she was involved with Sunday school work, Mission Band and, progressively, with young people's work. When the local churches joined in an effort to provide CGIT groups, Dorothy was there. Dorothy sang in the choir for many years till, with failing eyesight, she had to retire.

A longtime member of the Evening Auxiliary, Dorothy extended her activities to the Presbyterial of Lanark and Renfrew and from 1965-69 she was President of that body. In 1978 she became the President of the Synodical of Quebec and Eastern Ontario. That same year, the Auxiliary presented her with an Honorary Membership.

In the community Dorothy was active in the Red Cross and President of the Art Group which had conducted an Art Gallery in the old unused firehall for a number of summers.

Recently, Dorothy's sight had deteriorated almost to blindness. Now she is at peace. She will be greatly missed.

Margaret Love

On March 4, 1986 Margaret Love passed away. She will be greatly missed by the people of Ailsa Craig Church, especially members of the WMS in which she was active for many years both there and in Kenora.

Margaret taught at the Cecilia Jeffrey Residential School in Kenora after teaching public school in Ailsa Craig for thirty-one years. In her early days, she gave leadership to Mission Band and taught Sunday School for many years, as well as helping with Vacation Bible School.

After her retirement from Cecilia Jeffrey, Margaret stayed on at the school, helping in whatever way was needed. Gloria Wasacase attended her funeral, representing the former staff of Cecilia Jeffrey and the church in Kenora.

HONORARY MEMBERSHIPS — 1985 (Additions)

Mawhinney, Mrs. Edith
Brockville, Ont.

Stephenson, Jennie
Agincourt, Ont.

Turner, Mrs. Dorothy M.
Mallorytown, Ont.

NOTICE
NEW PRICES – W.M.S. MEMBERSHIP PINS

Gold filled Honorary Membership Pin — $58.00 (no change)
Gold filled Life Membership Pin — $30.00*

Send orders directly to:LIFE MEMBERSHIP DEPARTMENT,
Women's Missionary Society (W.D.) of
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

***Increased price effective June 1, 1986.**

Remember The WMS . . .

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . . dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

In Remembrance

Mrs. Emma Hansen
Knox, Acton, Ont.

Mrs. Ann Gourlay
Almonte, Ont.

Mrs. B. (Martha) Jones
Knox, Belmont, Ont.

Mrs. Jean Porter
St. Andrew's, Bowmanville, Ont.

Mrs. C. (Lila) McKaig
Cromarty, Ont.

Mrs. Marion Sinclair
St. Andrew's-Knox,
Fort Erie, Ont.

Mrs. Katherine Thomson
Knox, Guelph, Ont.

Mrs. Clara Thomson
St. Andrew's Home,
Montreal, PQ

Miss Isobel C.W. Prichard
St. Andrew's Home,
Ephraim Scott Memorial,
Montreal, PQ

Miss Jean Anderson
Mrs. Leila Hughes
St. Andrew's, Perth, Ont.

Miss M. Evelyn McFarlane
Westminster, Ottawa, Ont.

Mrs. H.S. (Margaret) Rodney
Knox, St. Thomas, Ont.

Mrs. Jean Thomson
St. Andrew's, Scarborough, Ont.

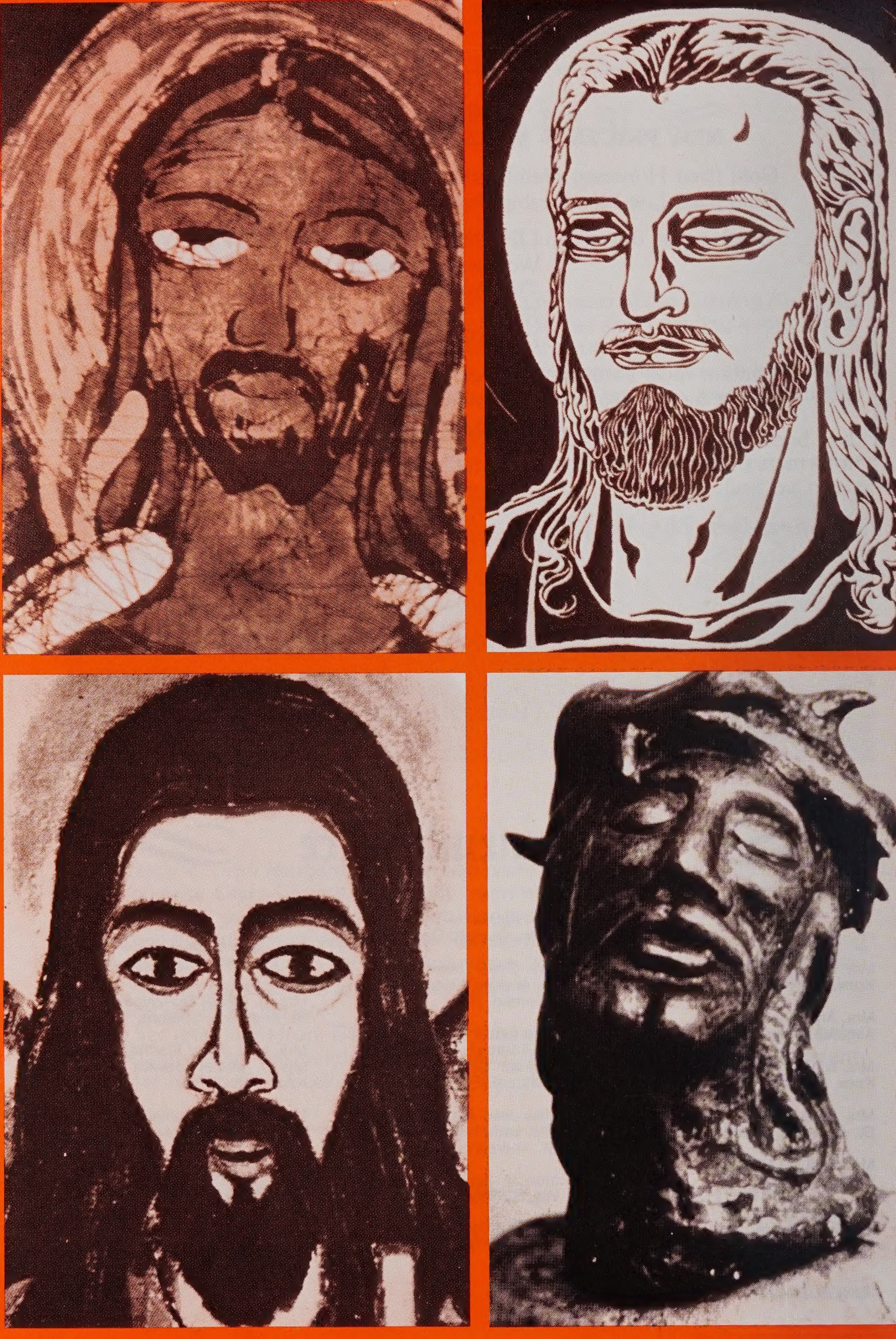
Mrs. B. (Irene) Donaldson
St. Andrew's, Strathroy, Ont.

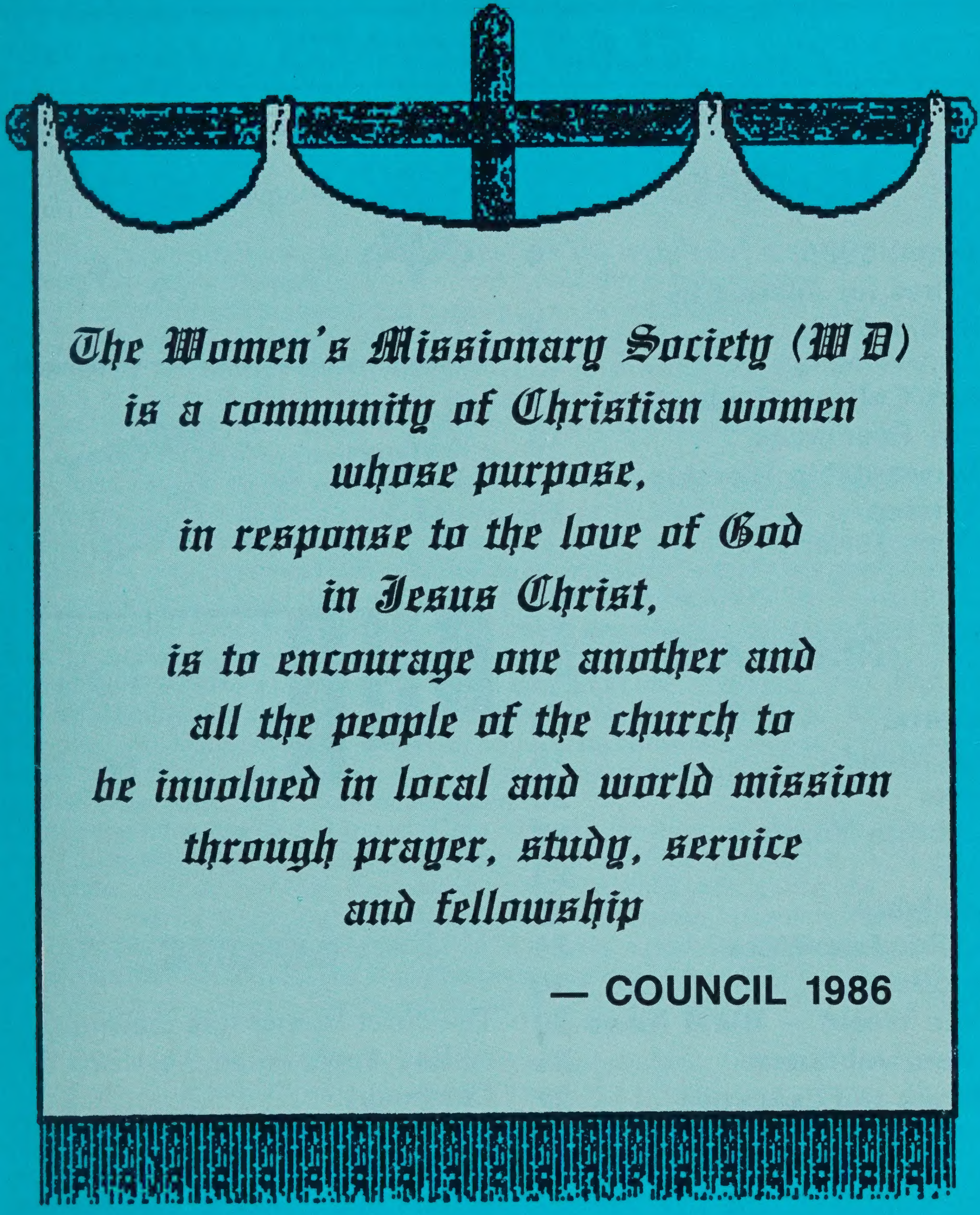
Mrs. H.E. (Mary Martha) Fiddes
Mrs. J. (Marie) Fenwick
Knox, Tara, Ont.

Mrs. Margaret Hunter
Fairview, Vancouver, B.C.

Mrs. Sadye MacCuaig
Mrs. Ellen Quinton
Knox, Vankleek Hill, Ont.

Mme. Eurydice Georges
St. Andrew's, Victoria, B.C.





The Women's Missionary Society (W D)
is a community of Christian women
whose purpose,
in response to the love of God
in Jesus Christ,
is to encourage one another and
all the people of the church to
be involved in local and world mission
through prayer, study, service
and fellowship

— COUNCIL 1986

GLAD TIDINGS

AUGUST/SEPTEMBER 1986

Volume 62 No. 7 **GLAD TIDINGS** Aug./Sept. 1986

FEATURES

Council 1986 4

Recipes for Justice in Bangladesh 9
by John Hastings

Ewart College Graduation 11

Study Resources 13

A Stewardship Worship Service 16
by Mary Taylor

REGULARS

Editorial 3

Dear friends 18

Books 20

Celebrate Youth 22

News 23

Highlights 25

Our Readers Write 29

Historia 30

In the World — BWM News 30

In Remembrance 31

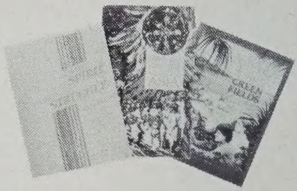
Officers and Executive Members 32

Council Adopts New Purpose

4

Mission Study Resources

13



Time Talent Treasure

Celebrating God's gifts to us

16

CREDITS

The cover banner was drawn by Ray Appèl on an Atari 520 ST Computer.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

On chip clips and packet thwackers . . .

Just a year ago my family plunged me into the wonderful, scary world of computer technology. My faithful 20-year old typewriter was failing fast, I was working on an important article, and it just happened to be my birthday, so they bought me a PC with word processing. (PC is short for personal computer.)

Gratitude is a strange thing in the face of the unknown. For the next month I was difficult to live with. Each day took on new dimensions of fear and trembling as I sought to master this new technology, thinking I had to conquer the machine, to make it behave as I wished.

The machine was more patient than I was. Polite little messages kept popping up on the screen: *syntax error, return without GOSUB, out of string space.* I challenged and contradicted the machine, all to no avail. Finally I learned to listen to what it was telling me so patiently and so repetitiously — and to respond correctly.

After that Trissie and I became friends. (Trissie is my TRSDOS-80 Model 4P.) Trissie respects my limits and I am still in awe of her immense capacity. I am now beginning to wonder if a microwave oven is the next frontier for me.

The advance of technology since World War II has been truly awesome. The world has at its disposal technology as simple and harmless as the electric toothbrush, as complex and destructive as the nuclear bomb. The consumer market is flooded with a vast array of digital timepieces, evolutionary appliances, intriguing gadgets designed to make life easier and more challenging.

Take the 'chip clip' for example. Chip clips are for those potato chip eaters who don't finish the bag in one sitting. To keep them fresh for the next time you get the munchies, you simply fold the bag and keep it closed with a chip clip.

Or the 'packet thwacker' introduced to me by a friend returning from Los Angeles. Packet thwackers don't even pretend to have a purpose like sealing chip bags. They simply thwack packets, sugar packets, the kind you get in a restaurant. You stick your sugar packet in the thwacker and your packet flaps in the breeze. "Thwack, thwack."

In a society that puts a high premium on new gadgets, new technologies, how do we remain faithful to God's purposes for us as a people, as a culture? Although we may fear the unfamiliar power of some technologies and long for the good old days when everything was so much simpler (and took so much longer to do), we cannot halt progress. What we can do is make wise choices in the kind of technology we use.

We can choose technologies that serve a useful purpose in our lives and in the lives of others. We can choose technologies that serve others rather than serving the needs of a few rich and powerful. We can choose technologies that nurture rather than exploit, that enhance life rather than reducing the quality.

Computers, chip clips, car bombs . . . they are all technologies. What will we choose to make our world a better place?

June

Council '86

L. June Stevenson

– Explaining the budget to "Patches"

Signs of Our Commitment

OPENING ADDRESS

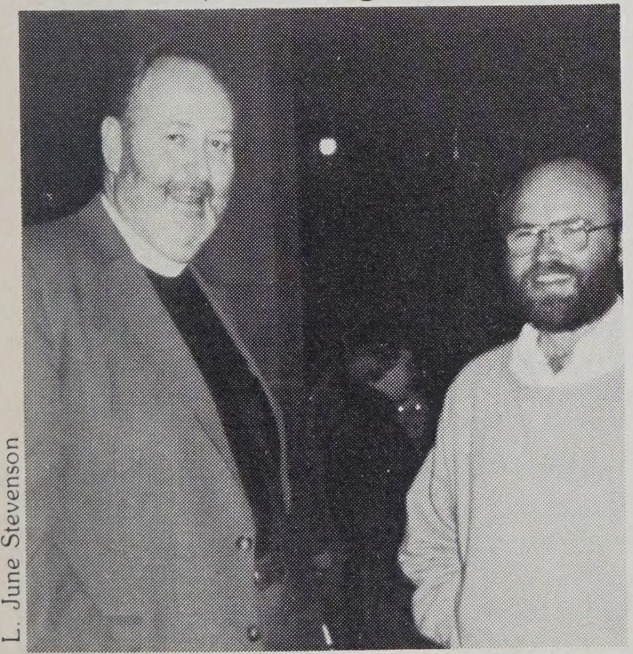
Dr. Donald Corbett, Principal of Knox College was the guest speaker for the opening worship held at the College.

His remarks were based on two parables found in Luke 11:5-10 and Luke 18:1-8; first the parable of the friend at midnight and secondly the parable of the widow and the judge. Dr. Corbett commended the Society, not just for the money raised for the church's mission but because of our study, concern, awareness of mission and prayers. All of these things, he stressed, are signs of our commitment.

The basic signs of our commitment — faith and trust — are found in these parables, especially when Jesus told his disciples in Luke 18:1 that they should keep on praying and never lose heart. In these parables we learn why Jesus believes we should keep on praying and never lose heart. "The two stories are told with great humour", Dr. Corbett said. "They tell us about two people who are all too human, a grumpy neighbour and a callous judge, and how the other person coming to them with commitment, determination, persistence and perseverance achieves the desired result." The neighbour got the loaves he needed to feed his guest, and the widow attained justice from the judge.

The callous judge and the grumpy neighbour are very unlike God. "Yet", Dr. Corbett emphasized, "if these people respond to persistence, how much more will God meet the needs of his children?"

Dr. Corbett suggested that many people think of God being like the sleeping householder, comfortable in his own bed, unwilling to be disturbed, maybe even pretending he is not home. "Even worse, what if God were like the callous judge who simply looks after his own interest, and is unconcerned about ours? A lot of people think there is no point in praying, in bringing our needs, our hopes, our hurts, our sins to such a God as that. But Jesus, in these parables, tells us what God is really like. He shows how God cares for every one of his children. The God who is revealed in Jesus Christ has entered into our world in the form of a servant, and has gone to the cross for us. That's how much God cares. In Jesus Christ — in His cause — we see God's commitment to us. Our commitment to God can only be understood in the light of God's commitment to us. That's the fundamental reality of our Christian faith."



– Don Corbett (left) and John Derkson (organist) following the opening service

"If some people's needs can be met by imperfect people", Dr. Corbett continued, "and, as the parable tells us for the wrong reasons, how much more will a loving God do for the right reasons? God is committed, and because God is committed, we are committed. We love Him because He first loved us. And so, as a fundamental sign of our commitment, we are to keep on praying, and never lose heart."

The parables are particularly directed at those people who feel that prayer is not answered, or it is not answered in a way they want it to be.

"True prayer is the language of faith and all true prayer is answered. That's what Jesus tells us. Christ calls us to deepen the ties of faith and trust, to persist and persevere in prayer. Calls us, in other words, from a defeated kind of unbelieving, to a joyful and expectant mood of Christian confidence. Keep on praying and never lose heart, a joyful and expectant mood of Christian confidence. That the Christian journey with all its difficulties and perplexities takes place under the loving hands and care of almighty God, that God has character and love, and commitment to us, is revealed in Jesus Christ."

In closing Dr. Corbett encouraged the members of the Society to keep on praying and to never lose heart: "Pray for your Society, pray for one another, pray for the Presbyterian Church in Canada, for the whole church of Christ in all the world. Pray for peace, and pray for justice, and pray that all those things that we would know are God's will be done on earth as they are in heaven. Pray that we may all of us ever be committed to the one who in Jesus Christ is totally committed to us."

Morning Worship

The morning services of worship on the theme were planned by Barbara Woodruff and Jean Rankine. The first morning the theme was "Fellowship". A meditation entitled "The Fragrance of Fellowship" was led by Grace Jess. She described the characteristics of fellowship as love, truth, strength and joy.

On the second morning the theme was "Prayer". The service was made up of prayer, meditative readings and hymns based on Luke 11:1-5.

The theme for the third morning was "Service", prepared by the Rev. Linda Brown-Ewing. A Mime of Confession and Absolution and a skit "The Missing Piece" was carried out by Patches the Clown as part of the service.

Closing Worship

A service of commitment and the sacrament of the Lord's Supper conducted by the Rev. Dorcas Gordon concluded the Council meeting. During the service of installation officers, staff and delegates responded to questions put to them regarding carrying out their responsibilities under God's guidance.

The scripture lesson I Corinthians 12:13-27 was read as the basis for the meditation entitled "Our Commitment in the Body of Christ." The meditation was followed by the sacrament of the Lord's Supper.

Bible Study

In keeping with the Society's emphasis on Stewardship, a booklet was prepared which explores briefly seven areas of stewardship in which all are involved daily: Exercising responsibility for time, abilities, material possessions, a needy world, the environment, the gospel and prayer. Time was spent throughout the meeting reading the suggested passages, responding to the questions and sharing with others.

Signs of our

L. June Stevenson

"God loves all of you!"

Presentation on Clowning: Delegates were surprised by the appearance of Patches the Clown early in the meeting. Patches soon won the hearts of most delegates by her unobtrusive and loving actions. The courtyard was the scene for a dramatic presentation on finances in which Patches was implored to contribute to the work of the Society by Grace Jess and Agnes Conkey. Patches was active in the Friday morning worship service. In a separate presentation Christian Clowning was explained to delegates by Linda Brown-Ewing and discussion followed.

75th Anniversary Committee: A National Event will be held in 1989 to celebrate the 75th Anniversary of the uniting of three organizations to form the WMS (WD), (and the 125th Anniversary of the origins of the Society). Theme: "Go and Tell".

Board of World Mission

The Rev. Peter Ruddell, Vice Chairperson of the Board of World Mission brought greetings to Council members. The beginnings of the Board were reviewed by Grace Jess who introduced WMS members now serving on the Board. Some of the activities of the Education for Mission, Canada Operations and Overseas Relations Committees of the Board were described.

Presentations were made by the Rev. Harry Klassen on Central America and the Rev. Morley Mitchell regarding Church Extension. Overseas work was described by Eleanor Knott (India), and Sandra Ballantyne and Doug Du Charme recently returned from Lebanon.

Special Visitors: Marycia Gelege from Tanzania was introduced by Marjorie Ross. She spoke about her homeland and described the slow progress of women in education and church involvement.

Mrs. Ruth Etwaroo of Guyana and her son were welcomed to one of the sessions.

A cable from Joyce Deebrah, Guyana, was read.

Katherine Allen

"The meals sure are great here!"

Board of Congregational Life

On the Thursday afternoon the Rev. Harry Waite, General Secretary of the Board of Congregational Life, introduced "This Mission is Ours", a proposal to convert the support of General Assembly Budget from a goal expressed in dollar figures to a goal consisting of a program of mission.

Shirley Ford the newly appointed Director for Camping and Outdoor Ministries spoke about her plans to visit camps and camping committees across the country.

Helen Tetley presented the newest program in Church Education — "Presbyterian and Reformed Educational Ministry." The materials are expected to be ready for use in September 1988.

The Rev. Alex MacDonald, Chairperson of the Board of Congregational Life was introduced and spoke briefly about his work with the Board.

Mission Study 1986-87

Barbara Woodruff, Lois Powrie and June Stevenson introduced the study themes and displayed the resources. The filmstrip "Christ Across Cultures" was shown in relation to the geographical theme "Crossroads in Southern Asia". The adult packet will contain materials on this theme.

The Youth Packet will contain material on the general theme "Technology in Tension with Human Values". Resource books are also available on this theme for adults who wish to study it.

The children's material is a blend of both themes. Located in Bangladesh, the differences between 'high-tech' and 'low-tech' cultures are illustrated.

Leonard Peltier Petition: A petition to the Honorable John Crosbie, Minister of Justice, requesting a new trial for Leonard Peltier was posted for delegates to sign. Leonard Peltier is a Native Canadian who has been imprisoned unjustly in the United States for ten years.

Business

Change of Constitution: The Aim and Purpose of the Society was changed to read: The Women's Missionary Society (WD) is a community of Christian women whose purpose, in response to the love of God in Jesus Christ, is to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship.

Report Forms: All suggestions related to the revision of report forms were referred to the Executive Staff for consideration and/or implementation.

Mission Study – Canadian Content: It was agreed that when preparing studies similar to "Native Peoples of North America" consideration be given to incorporating more Canadian content. Users of the studies are urged to seek out local resources to augment those provided.

Area Educational Consultants: Agreed that at least one Area Educational Consultant be appointed to each Synod/Synodical (a total of 7) to give professional leadership in mission and Christian Education, and also that part time staff and/or freelance workers as needed be secured to assist in the two central Synods/Synodicals. The above policy will be reviewed on an ongoing basis with the understanding that as funds permit, additional Area Educational Consultants will be hired. The policy will be assessed during a five-year period.

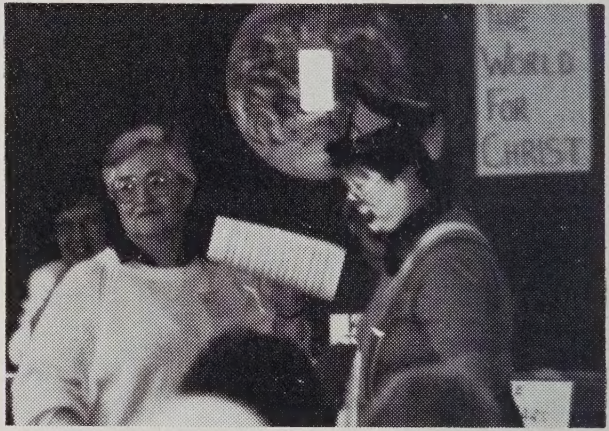
Finances: Approved a contribution of $488,250 to the Board of World Mission in 1988. The estimate approved for 1987 is $1,116,855.

Election of Officers: The Officers were installed by the Rev. Dorcas Gordon. See the back cover for a list of all officers.

NOTE: The full report of Council is mailed to each group in late August.

Special Offering: The offering from the opening worship service will go toward furnishings for the missionary residence.

Retiring Treasurer: Margaret Alexander was presented with a corsage and thanked for her faithful service over the past years.



Katherine Allen

– Prayer and praise

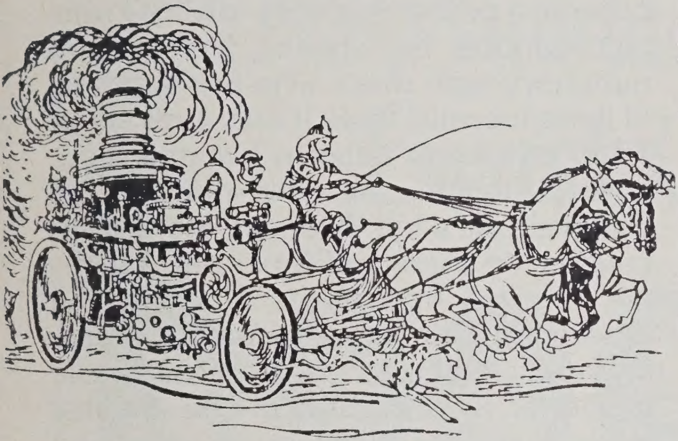
L. June Stevenson

– Study and fellowship

Katherine Allen

– Saying "farewell" to Isabelle Brown and Mary Shepherd

And fellowship at 2 a.m.?



Where is the Fire?

Where is the fire? the firemen cried.
To find the fire, the firemen tried.
They tramped the college from top to bottom,
But all it ever got 'em
Was out of breath.

The fire is in the hearts of women
Who yet will show the world what's in 'em.
If we can set the firebells ringing,
There's more to us than pious singing,
Just watch us go!

In days to come you'll all remember
May 21, and in September
Give the nudge to every member
The hearts that set the firebells ringing
Can set the world on fire.

Flora Cleghorn

MISSION STUDY
1986-87

Recipes for Justice in Bangladesh

by John Hastings

(John Hastings is Executive Secretary of the Bangladesh Inter-religious Council for Peace and Justice and a presbyter of the Church of Bangladesh, having been a missionary of the Methodist Church since 1951).

The poor are disinherited

What about justice in Bangladesh? "There isn't any", says an American Roman Catholic missionary who's been here about 25 years, "you can buy any truth anywhere", and there's no one who'll contradict him. Police and officials will change their minds quite quickly for the right sort of consideration.

Women know there's no justice. If a husband decides to bring in an extra wife, the first is not likely to be consulted or her objection respected. Or she may be dispatched to her parents' home with her children and without alimony, after a swift formality in which there is no right of self-defence. Poor women are employed for long hours on miserable wages as housemaids or in the notorious garments industry. Many feel forced to become prostitutes once a week in order to survive.

Tribal people feel the injustice meted out to aboriginals all over the world. During the past two decades Garos have helplessly watched their ancestral lands pass into the hands of scheming non-tribals. Methods vary.

The urban poor who serve the city as rickshaw-wallahs, drivers, cleaners, labourers, carters, vegetable-vendors and small-traders are treated as sub-human and afforded no place to live. Yet when they have built their miserable shacks on the empty spaces beside the roads and the city's drains and swamps, they can be forcibly evicted at any time, their belongings ruthlessly destroyed, their bones broken by police lathis; and on occasion people have been shot dead. There are protests, but no enquiries. The Law here, after all, is Martial.

The squeeze from the villages doesn't stop. Some 45 million are now landless . . . Families who have migrated to the dangerous cyclone-prone islands at the mouth of the Ganges delta risk their penniless lives to become virtual slave-labour for rich people safe in the towns.

Deceptive development

Do the traditional recipes for justice not work? Nor the more modern ones? Has not food production leapt ahead and health care greatly improved through better farming techniques, better seeds, appropriate technology, skills for progress, cottage industries and nutritional education? Isn't family planning having its impact, however slowly, slowly? Yes. But even aid agencies can become party to the exploitation of the poorest peasants and the increase of landlessness if they are not careful when increasing the resources of not-quite-so-poor small cultivators.

Justice for the poorest, like the womenfolk, lurks in the gloom of purdah, seeing but not seen.

Empower the poor

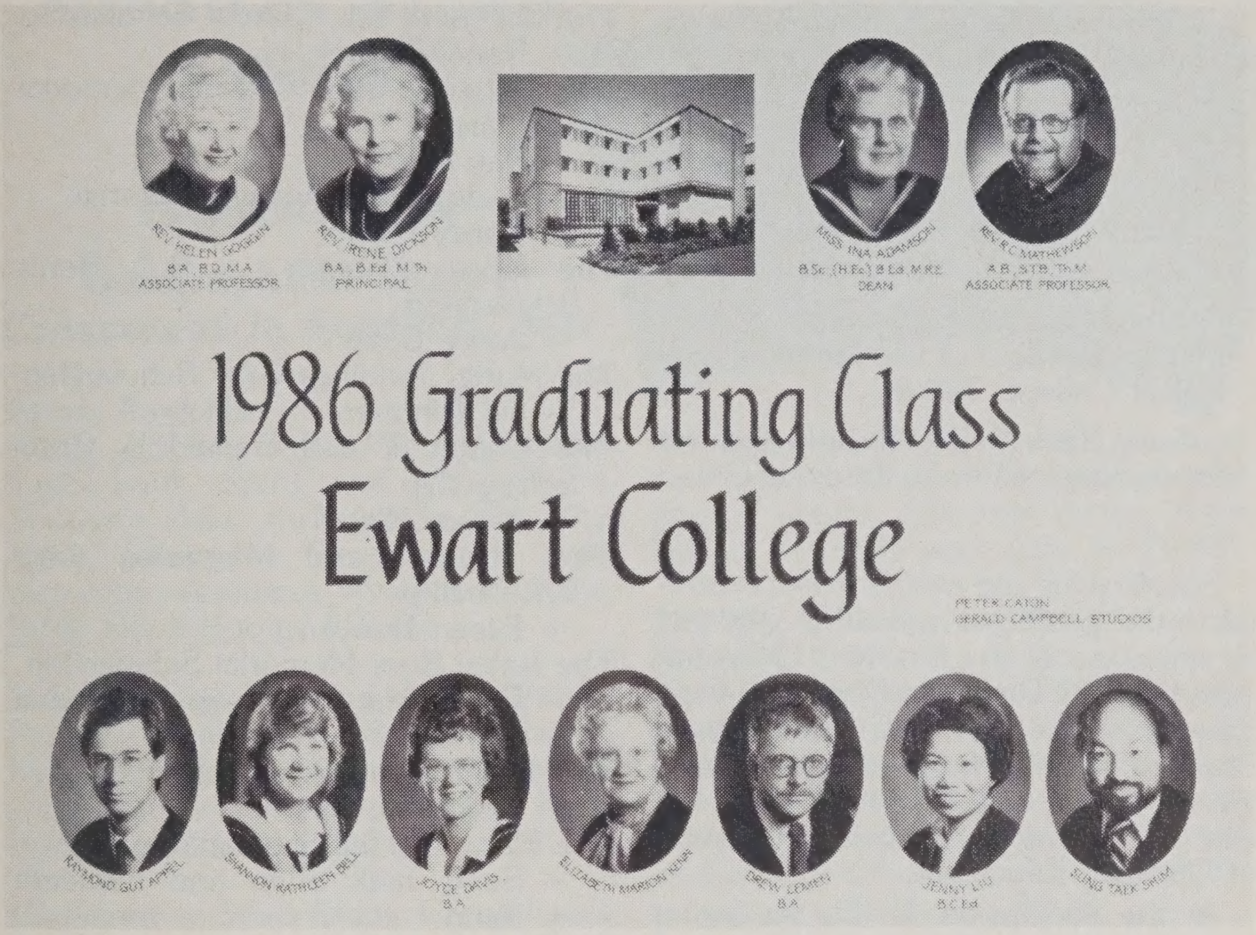
The Bangladesh Inter-religious Council for Peace and Justice (BICPAJ) is working with a new recipe for justice. There are three principal ingredients: *literacy, social understanding*, and *applied spiritual dynamics*.

People will be prey to deception and oppression so long as they cannot read and write. Keeping people illiterate and innumerate is repression, depriving people of a human right. It thrives as an unconscious component of the social system, though for some in power it has become a deliberate policy. BICPAJ runs night-schools for sharing literacy and numeracy with those who are deprived of these essential tools. It only costs about $5 to enable an adult to become functionally literate. But the numbers of Bangladeshi adult illiterates are still increasing by some 5,000 per day! Learners discover, besides the three Rs, the power of community organisation, of savings and credit unions to beat the hostile economic system, and of the creative forces made available through social and spiritual understanding. We are also pleading with the Government of Bangladesh and international agencies to set up a total national literacy programme immediately, knowing that every day's delay costs an extra $16,000. Now, the bill over ten years would be around 240 million. Not to find the money is to go on oppressing.

"Social understanding" and "Applied spiritual dynamics" include becoming aware of how people are abused, exploited and downtrodden, discovering and enjoying human brotherhood and sisterhood in communities of another Faith or origin, accepting the responsibility of struggling for human rights for others as well as oneself, combating social evils, ending the traditional enmities of race, religion, sect, wealth, education and class, and understanding and harnessing the purposes and resources of God for the building of His new heaven and earth.

After all, justice may only be lurking, but it is here!

—CCA News Oct. '85


REV. HELEN GOGGIN
B.A., B.D., M.A.
ASSOCIATE PROFESSOR
REV. IRENE DICKSON
B.A., B.Ed., M.Th.
PRINCIPAL
MISS INA ADAMSON
B.Sc. (H.Ec.) B.Ed. M.R.E.
DEAN
REV. R.C. MATHEWSON
A.B., S.T.B., Th.M.
ASSOCIATE PROFESSOR
1986 Graduating Class
Ewart College
PETER CATON
GERALD CAMPBELL STUDIOS
RAYMOND GUY APPEL
SHANNON KATHLEEN BELL
JOYCE DAVIS
B.A.
ELIZABETH MARION KENN
DREW LEMEN
B.A.
JENNY LIU
B.C.Ed.
SUNG TAEK SHIM

Ewart College Graduation 1986

The Rev. Donald Collier, minister of Knox Presbyterian Church, Ottawa, and Chairman of the Board of Ewart College, was the speaker at the Graduation service held at the college on Tuesday, May 13, 1986. The title of the address was "A Parish Minister Looks at Christian Education". Dr. Collier spoke with real appreciation of the role of the educator in the life of the Church and of the need for educational programmes for adults.

Worship was conducted by Miss Kim Calvert, B.A., Director of Christian Education at Leaside Presbyterian Church, Toronto, and a graduate of Ewart College. Special music was provided by the choir under the direction of Mrs. Carol Kessler, B.F.A.

The Rev. K.E. Boyer, moderator of East Toronto Presbytery, and the Rev. Wendell MacNeill, the clerk of the Presbytery, conducted a brief service of certification for five 1986 graduates and one graduate of 1985. The following students were certified for designation to the Order of Diaconal Ministries by the Presbytery of East Toronto — Lesley Appèl, Ray Appèl, Joyce Davis, Elizabeth Kenn, Drew Lemen, and Sung Taek Shim.

The principal, the Rev. Irene Dickson, gave a brief review of special events held during the academic year 1985-86 and then presented diplomas to the seven graduates:

Raymond Appèl, Strathcona Presbyterian Church, Burlington, Ont.

Shannon Bell, St. Paul's Presbyterian Church, Port Hope, Ont.

Joyce Davis, B.A., St. Andrew's Presbyterian Church, Scarborough, Ont.

Elizabeth Kenn, St. Stephen's Presbyterian Church, Scarborough, Ont.

Drew Lemen, B.A., Grace Presbyterian Church, Etobicoke, Ont.

Jenny Liu, B.C.E., Christian Education Department of the Taiwan Theological College, Taiwan

Sung Taek Shim, Toronto Central Presbyterian Church, Toronto, Ont.

Scholarships and awards were presented to the graduates and other students by members of the faculty — Miss Ina Adamson, the Dean and Director of Field Education; the Rev. R.C. Mathewson, Professor of Religious Studies and Director of Continuing Education, and the Rev. Helen Goggin, Associate Professor of Christian Education.

At the conclusion of the service, a reception for graduates, families and friends was held in the lounge.

The following scholarships were awarded:

Alumnae Scholarship
— Ray Appèl and Jill Tiihonen
The Ruth Dick Memorial Scholarship
— Ray Appèl
The William R. and Ada Major Scholarship
— Eileen Bunyan
The Joan Large MacLellan Scholarship
— Drew Lemen
The Reverend E.L. Garvin Scholarship
— Nancy Nichol
The Catherine Irene Williams Memorial Scholarship
— Ray Appèl
The Dr. John Stenhouse Memorial
— Nancy Nichol
The Knox, Guelph — R.J. Berlis Scholarship
— Joyce Davis
The Muriel Jennings Gray Scholarship
— Jill Tiihonen
The Evelyn B. and Donald B. Cram Scholarship
— Nancy Nichol
The Thomas and Magdelen Jebb Scholarship
— Eileen Bunyan
The Isabel Ross Memorial Scholarship
— Ruth Ann Herbison and Gail McHardy
The Isabel Glenn Scholarship
— Jenny Liu
The Flora M. Hall Scholarship
— Sung Taek Shim and Elizabeth Kenn
The Class of 70 Award
— Elizabeth Kenn
The Robert and Elizabeth McKay Memorial Scholarship
—Ray Appèl
The A. Campbell Burgess Scholarship
— Shannon Bell
Lillian, Edith and Florence Heal Memorial Scholarship
— Ray Appèl
The Evelyn and Bruce Snider Scholarship
— Joyce Davis

Christmas Worship Service in Hungarian, French, Korean, Taiwanese and Cantonese

Last year the *Glad Tidings* made available the Christmas Worship Service in Cantonese. This year the Christmas Worship Service will be offered in several languages for the use of non-English speaking groups.

The service in English will be printed in the November issue of *Glad Tidings*. Copies of this service will be available from the *Glad Tidings* office in French, Korean, Hungarian, Taiwanese and Cantonese. Quantities will be limited but the service of worship may be freely photocopied. Groups may order up to 20 copies at no charge.

Order Glad Tidings Christmas Worship Service from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Indicate number of copies desired (up to twenty) and in which language (state French, Cantonese, Hungarian, Taiwanese, Korean).

MISSION STUDY 1986-87

Trust the SPIRIT Share the STRUGGLE
SPIRIT and STRUGGLE in Southern ASIA
SILVER SHIPS GREEN FIELDS

Resources

Geographical Theme: Crossroads in Southern Asia

Study Packets:
Adult — Southern Asia Packet: Contains basic book *Spirit and Struggle in Southern Asia,* study guide *Trust the Spirit, Share the Struggle* plus supplementary resources. Available from the WMS Book Room. $12.00.

Youth — High Tech and Human Values Packet: contains "The Speed of Love" basic book complete with guide plus supplementary resources. Available from WMS Book Room. $10.00.

Children — Silver Ships, Green Fields Packet: contains basic book with guide included *Silver Ships, Green Fields, Map 'n' Facts: Southern Asia* plus supplementary resources. Available from the WMS Book Room. $12.00.

Other

Map 'n' Facts: Southern Asia: Through colourful graphics, graphs and charts, this 23×35" map offers a wide variety of facts and statistics about the people, countries and cultures of Southern Asia. $5.15. Available from WMS Book Room. *Please Note:* this map is *included in the children's packet only* but is also available separately.

Books
Spirit and Struggle in Southern Asia — the basic study book for adults. In its pages, southern Asians tell their own stories. Their reflections on history, religion and culture, women's roles, economic justice and the outlook for peace will challenge old images and promote new understanding of this complex and diverse region. Included in the Adult Packet. Available separately for $6.85.

The Way of Dialogue: Christians and People of Other Faiths (see also *Books* section of this magazine). Through personal experiences, biblical reflection and candid discussion of social realities in cultures where Christianity is a minority religion, two respected ecumenical figures probe ways Christians can understand people of other faiths. $5.15.

Christian Art in Asia by Masao Takenaka. More than 120 art works by 110 Asian artists. Many of the works in the filmstrip "Christ Across Cultures" are from this book. A beautiful gift book. One you should have on your coffee table. $38.00.

All books, packets and *Map 'n' Facts* are available from the WMS Book Room.

Mission Update — September 1986. Focus on Southern Asia. Available in the Presbyterian Record or from the Resource Distribution Centre. $1.50 for 25 copies. Order #40/4194/022.

The Glad Tidings — June/July 1986, available at 40 cents a copy from WMS Book Room. Watch for related material in other issues. Order yearly subscriptions — $5.00 for 1987 — from Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

The Presbyterian Message — frequently contains information from missionaries in Southern Asia. For information write *The Presbyterian Message*, c/o Mrs. John W. MacKay, 124 MacKay Street, New Glasgow, N.S. B2H 3H7.

You Are There: Southern Asia — one in a series of pamphlets produced by the Education for Mission office of the Board of World Mission. Available from the Resource Distribution Centre at no cost. Order #40/0000/168.

Mission in Southern Asia brochure produced by the Education for Mission office of the Board of World Mission. Available from the Resource Distribution Centre. $5.00 per 100 copies. Order #40/4194/092.

India: Sharing Good News — poster produced by the Education for Mission office of the Board of World Mission will be sent to all churches through the Board of Congregational Life July/August mailing. Ask for it to be posted.

Brochures, posters, etc. may be available from local travel agencies, embassies, consulates, etc.

National Geographic — December 1984 "Peoples of South Asia".

General Theme: Technology in Tension with Human Values.

The Speed of Love: an Exploration of Christian Faithfulness in a Technological World — the author of these provocative essays is concerned about the direction we are moving in regard to biotechnology, computer science, nuclear energy, advanced military technology. In the Leader's Guide (included) youth and adult study groups will find suggestions for discussion and activities to help them relate technological progress to their own lives as Christians. This book is included in the Youth Packet. Available separately for $8.00.

21st Century Pioneering: A Scrapbook of the Future — A collection of essays and cartoons, poetry and wry observations, along with questions, quizzes and "what if's" encourages readers to think in new directions regarding technology and the future. The book calls for a refocussing of our morals and goals, a revitalization of our capacity for love. Recommended as an additional resource to the Youth Packet. $6.85.

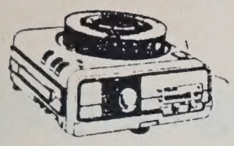
Ordering Information

WMS Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Telephone (416) 441-2840. Add 50 cents each item for postage and packaging. Make cheque payable to: WMS Book Room.

Resource Distribution Centre (RDC), 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Telephone (416) 441-1111. Congregations should use the RDC order forms and Catalogue which have been sent through the Board of Congregational Life mailing. When ordering, please quote your congregation's account number and the code numbers for your order. Your congregation will then be billed.

Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Telephone (416) 441-1111. Congregations who have an AVRL (Audio-Visual Resource Library) membership are not charged for renting audio-visuals, only for postage and handling. Please quote your AVRL number when ordering. AVRL memberships are $35.00 per year.

If you do not have a membership the costs are as listed in the resources above plus postage and handling. Do not send cash/cheques with order. You will be invoiced.



Audio Visuals — Adult and Youth level

Christ Across Cultures. 20 minutes. Sound Filmstrip. Produced by Friendship Press. The emergence, importance and unique symbolic characteristics of Christian art in southern Asia are explained through colourful reproductions of painting, sculpture, dance drama and other indigenous Asian art forms. The kit includes a recorded commentary and study guide aimed at helping viewers understand how Christians of different cultures share deeply-rooted traditions and beliefs through the arts.
Purchase from WMS Book Room $21.50 plus postage and packaging. Rental from Communication Services. $4.00 plus postage and handling.

In the Power of the Spirit: Canadian Presbyterians in Mission in Southern Asia. 20 minutes. Sound filmstrip. Produced by the Board of World Mission in 1986. A look at many facets of mission activity in India, Pakistan and Nepal by the Canadian Presbyterian Church over the past 100 years.

Purchase from Resource Distribution Centre #40/4191/001. $11.50 plus handling charges.

Rental from Communication Services. $4.00 plus postage and handling.

Living Waters in Nepal. 25 minutes. 16mm film, 1976. A presentation of the country of Nepal and what the United Mission seeks to do in that country.
Rental from Communication Services. $7.00 plus postage and handling.

Global Village. 26 minutes. 1/2" VHS video. India, a developing nation with massive numbers of people living primarily in remote villages is making significant moves to use new forms of communications technology to serve the needs of the country. Satellites, computers, television productions are seen as the means by which the country can improve its transportation system, telephones, illiteracy and general education. This program takes a careful look at the innovations and potential impact upon the people.

Produced by World Association for Christian Communications, 1985. Rental from Communication Services. $7.00 plus postage and handling.

Adventure in Unity: The Church of North India at Worship and Work. 28 minutes. 16mm film. The witness and service of the Church of North India vividly portrays a unique united church which has achieved a cherished spirit of unity. Westerners will glimpse the mission, ministry and pioneering spirit of a sister church in Asia by visiting work it is carrying out in the northern states.

Produced by United Church Board for World Ministries. Rental from Communication Services. $7.00 plus postage and handling.

Dangerous Crossroads. 25 minutes. Sound Filmstrip. The filmstrip analyzes underlying causes of conflict in southern Asia, both indigenous and from outside the region, such as superpower competition, militarization and communal tensions. Peacemaking efforts of people in the region are depicted. Focuses on why this is a concern for North Americans.

Produced by Church World Service/Friendship Press. Rental from Communication Services. $4.00 plus postage and handling.

A Stranger in India. 15 minutes. Sound Filmstrip. Produced in 1981 by the Board of World Mission. This filmstrip is very descriptive of daily life in India. The religions are described and Christian mission, particularly that of the Presbyterian Church in Canada, is outlined. Rental from Communication Services. $4.00 plus postage and handling.

This worship service, although written especially for the Stewardship theme, could be used for Thanksgiving to celebrate God's gifts to us, and to consider how we can multiply them to God's use.

Christian Stewardship Is . . .

A STEWARDSHIP WORSHIP SERVICE

by Mary Taylor

Call to Worship:

In a world where one's worth is equated to the size of one's bank account, we gather to consider some of the principles of Christian Stewardship. Clear our minds Lord, of the usual conditioned responses so that we might be open to your guidance as found in the Scriptures.

Hymn #46 — Give thanks to God

Prayer of Confession:

Our Father, we confess that we have become used to hearing about the needs of others. We have seen how young people who cannot find employment must live on the streets of our cities. Many of our elderly live out their years in poverty and loneliness. Family breakup and divorce have become commonplace. Each day the media draws our attention to starving people around the world.

We confess that although our hearts are moved by such tragedies as the famine in Ethiopia, we may not have considered what our personal responses should be. We have applauded the efforts of young people around the world who have donated their time and talents to raise funds. We have been pleased that governments have sent aid in the form of goods, money and personnel.

We confess that we have often found it much easier to let others do the work.

We acknowledge our sins of insensitivity and complacency and truly repent. Open our hearts and minds to hear what is your will for us personally and as a group. In Jesus name. Amen.

Hymn #362 — Lord of all power

Christian Stewardship Is . . . An Expression of Love

God is our creator. Our ability to think, work and enjoy life comes from God. The material wealth we have also comes from God.

Our greatest gift from God is eternal life which was bought by Christ's death on the cross. We can have forgiveness of sins because of this supreme sacrifice.

Why did God do all these things for us? Because He loved us. What is our response to so great a love? Our giving is an expression of love and gratitude to a gracious God.

Scripture: I Chronicles 29:11-23
I Corinthians 6:19-20

Christian Stewardship Is . . . Showing Responsibility

Most of us would not think it prudent to keep our savings in a drawer or under the mattress. We put our money in a bank account so it can earn interest. As responsible Christians we must "invest" our talents by sharing them with others.

Scripture: Matthew 25:14-30

Christian Stewardship Is . . . An Opportunity

The best part about giving someone a gift is to see the expression of happiness on the recipient's face. Today we have many opportunities to bring happiness to people in need.

We may think that what we have to offer is too small to make a difference. However, it is not the size of the gift that counts but the spirit in which it is given.

Scripture: Mark 12:41-44

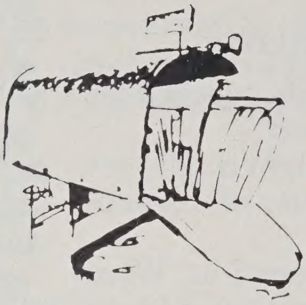
Hymn #364 — We give Thee but Thine own

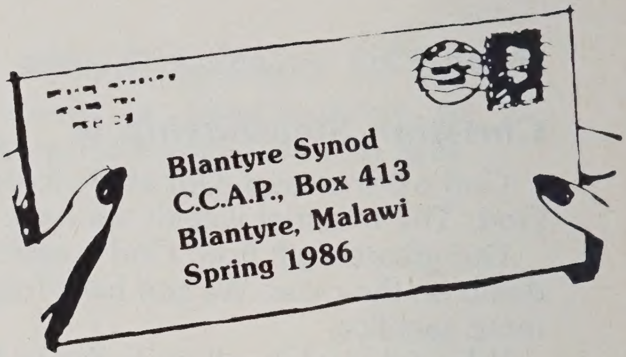
Dedication and Blessing:

We acknowledge the fact that all we have comes from you. We dedicate our time, our talents and our earthly goods to your service. Show us how we can be good and faithful stewards.

May the blessing of God our creator and giver of all gifts live within us now and forever. Amen.

Dear friends,





Life in Malawi continues to be busy. In Blantyre, our primary source of entertainment is going to movies. As soon as I receive the newspaper each morning, I turn to the entertainment section to see what is playing at the cinema — much in the same manner as those who immediately turn to the obituaries to see if they are still alive. I very much enjoy the pace of life here and we often go to each other's homes for meals or spend an evening together. It is nice to live within walking distance of friends and to experience a sense of community with those around me.

On the music scene — music workshops were the main focus of our music department. I am responsible for teaching the fundamentals of tonic solfa as well as teaching new hymns. We managed to meet and plan with each of the Presbytery Music Committees in '85 and consequently eliminated many of the financial and organizational difficulties we had previously encountered. Besides the synod and presbytery workshops, youth conferences were also held in each of the five presbyteries and the music department joined the youth department in providing leadership at these conferences. As a result, 1985 involved a lot of travelling, and after driving over rocks of all shapes and sizes, getting stuck in thick mud, and forging across rivers (without the aid of bridges), I am thinking that any road I encounter in Canada in the future will seem tame in comparison! The Toyota Starlet has survived it all quite admirably.

A Choral Director's Workshop was held at the university here during 1985 and I, along with a few choir leaders from the synod attended the workshop. We found it to be a great asset to our own department's endeavours to promote music literacy. I also attended a music workshop in Zimbabwe sponsored by the Ecumenical Arts Association. I found it very helpful and inspiring especially in terms of incorporating indigenous music within church liturgy. The music sung at the final worship service was beautiful.

Rev. Ngwale (the Director-Designate of the music program) and I have been working together at the music workshops. We continue our weekly music theory lessons and we are hoping that Rev. Ngwale will be able to go for further studies in Kenya sometime during 1986. The Presbyterian Church in Canada generously donated a motorcycle to the music department and it was handed over to Rev. Ngwale in January '86 (not before I had learned to ride it though!) This will render Rev. Ngwale mobile and enable him to take on a large part of the responsibility for the workshops during 1986. As a result, I am hoping to be able to spend more time in '86 concentrating on preparing material for use within the music department. I will attend a few workshops but I will focus my attention on the preparation of material as well as the in-depth training of selected individuals from each presbytery.

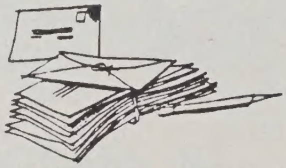
During 1985, I wrote a booklet in Chichewa explaining the fundamentals of tonic solfa and this year I plan to write booklets on music theory and choir technique as well as booklets containing some transcriptions of music from the tapes we have collected so far. I catalogued all of the tapes that we have in our collection and we hope to be able to establish a tape-lending library in the near future. I am still teaching piano lessons to a few choir leaders from within Blantyre city and during the latter part of '85 I began teaching weekly music theory lessons to a group of choir leaders from Blantyre presbytery. These classes are going very well and the choir leaders involved are most enthusiastic. Classes of a similar nature will also be conducted during '86 for candidates selected from each presbytery. It is our hope that these people who are being trained will in the future participate in the leadership of music workshops and that they will begin to provide leadership when Rev. Ngwale is studying outside the country.

One important development during '85 was the establishment of a music office. The office reminds me of an artist's studio and it is in an old renovated building situated just behind the synod offices. This office helps the music department become a more visible part of the synod and also serves as a place for instruction as well as a forum for voicing music concerns. An office is much more conducive to work and I find that I can accomplish more than when I was working out of my home.

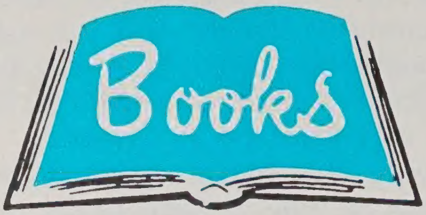
The synod administration changed hands during the latter part of '85 and my good friend the Rev. Dr. Silas Ncozana was elected as our new General Secretary. Silas and I were together in Canada before I came to Malawi and it is a joy to be working with him here. I'm sure many of you will remember meeting him when he was studying in Canada.

Each year the music program progresses little by little. It is my prayer that 1986 will be the year in which the program really comes into its own — a year in which all of the seed that has been planted gives evidence that even though the shoots that are appearing are small, the roots run deep and are strong. I have hopes that this year will prove to be the most rewarding and enjoyable yet because of the challenges of nurturing these young plants. I ask that you continue to pray with me for the growth of the program and I would like to thank you for all of the interest you have shown and the support you have provided for the work of the Board of World Mission.

Yours sincerely,
Clara Henderson



Joy Randall asks for continued support in prayer for the Changhua Christian Hospital patients and staff, and for herself. She writes: "It is always a surprise to receive a letter to know one of the groups or friends is praying for our needs. We need this and God's guidance and wisdom for the future of our hospital and especially in our Nursing Care that we may give more effective care and a spiritual witness. We have more patients with cancer and during their treatment we need special prayers to help us to help them to face their future. We are able to discuss with Christians more easily and trust we can do this more for non-Christians in the future. Thank you for your continuing love for others." Joy is finishing her Diploma in Nursing Administration this year.



Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

THE WAY OF DIALOGUE —
Christians and People of Other Faiths
by Wesley Ariarajah and T.K. Thomas, Friendship Press. Price $5.15

"The Way of Dialogue" should be of great help to us in our mission study of "Crossroads in Southern Asia". By listening and learning, we grow in community with others. Dialogue indeed is for community. Dialogue stresses the need to listen and learn. Those who commit themselves to dialogue can no longer behave as if all truth belongs to them.

We cannot have community without communication. True communication is a two-way process. It cannot take place if one of the partners involved in it says — "I won't listen — I'll only talk".

There are many words we use as Christians — like witnessing, preaching, proclaiming and confessing. Sometimes we talk of 'taking Christ' to a place, or a people — sometimes we talk of presenting Christ. When we preach Christ, we do not preach in a complete vacuum. We preach to people with whom God is already present. Long before the preacher came along, God was with them. An African theologian once said, God was not a stranger in Africa before the coming of the missionary. God is not a stranger in Asia either. After all, God created Africa and Africans, and Asia and Asians — even as God created the missionary. That is why none of us can 'take' God to a new place; for God, no place can be 'new'.

Dialogue challenges us to change and renewal. It beckons us to a whole new world of relationships — it calls us not to give up our faith, but to grow in it by living it with humility. It calls us to love and to care, and it challenges us to work together with others, to meet human need and to work for justice and peace for all.

Two writers have contributed to this book. A Methodist minister from Sri Lanka, Wesley Ariarajah is currently director of the Dialogue sub-unit at the World Council of Churches. T.K. Thomas, a member of the Mar Thoma Church in India, was Communications Secretary for the Christian Conference before he took over as publications editor at the World Council of Churches.

This book at $5.15 can guide any group of Christians who wish to re-examine their faith and witness in the face of a largely indifferent society.

J. Rayner

VOLUNTEER YOUTH WORKERS *by David Stone and Rose Mary Millar. Group Books. Price $10.30.*

This is a book that grew out of the experience of the authors in a local congregation. Mary begins the book with her story of how she and her husband were "recruited" for the task of Youth Leadership.

There are some very practical suggestions for working with youth and how the gifts of others may be utilized in this ministry.

This is a good book for those who have responsibility for recruiting leaders for groups within the church.

MY KIDS ARE MY BEST TEACHERS – the ABC's of Parenting *by Bill Butterworth. Fleming H. Revell Publishing. Price $10.75*

The title of this book is somewhat deceiving. It is not a book which outlines step-by-step instructions for raising children. Nor is it a deep theoretical treatise on how to raise children. It is a father's reflections on his children's lives and some of the ways they contribute to his understanding of "family" and the need each one has for relationships with people, not things.

The style of writing makes it easy to read. You can see yourself in his experiences and, likely, the reactions of your children would be the same in similar situations.

In the "Making it stick" section which follows each ABC chapter the author gives you an opportunity to reflect on what your children are teaching you. Anyone who has a relationship of any sort with children could benefit from reading this book. It is a good book for you to read and then share with others, especially those who work with children.

CREATIVE WORSHIP IN YOUTH MINISTRY *by Dennis C. Benson. Group Books,. Price $17.70*

Dennis Benson has long been a source of good ideas for working with youth. In this new book he presents a challenge to those who work with youth, and to youth themselves, to be creative in the preparations they make for leading people in worship. For those of us deeply entrenched in the tradition and rituals of the past he may seem to be "far out", unconventional, but many of the young people of today will find his suggestions make worship more meaningful for them.

This book should be on church library shelves where it is readily available to anyone who wishes to try new ways of worship.

YULETIDE FAVOURITES. *Published by the WMS. Price $5.50 per packet*

This packet of resources related to the seasons surrounding Christmas has been prepared for use by anyone (minister, teacher, leader) who is looking for stories, related activities (i.e. games, crafts), worship suggestions. Some of the ideas are new, some are old favourites which can be shared with children of the church or at home and also with those who are children at heart.

This year the WMS BOOK ROOM was invited to have a display and sale of literature at General Assembly, held at the University of Western Ontario, London.

We are grateful to the members of London Presbyterial for their assistance in this undertaking for the WMS. This proved to be a worthwhile effort and we express our thanks to all who helped.

Margaret MacDougall
Manager, WMS Book Room

CONGRESS '87

University of Winnipeg, Manitoba

May 15-18, 1987

Speakers include: The Rev. Dr. Herbert O'Driscoll and the Rev. John S. Savage.

MARK YOUR CALENDAR AND PLAN TO ATTEND.

Celebrate Youth

A few weeks ago I attended a very significant church service. It was done totally by our CGIT group of six girls and their leader. These girls conducted this service with confidence and a certain "joy" emanated through it all. They read the scriptures, led in prayer, made the announcements, took up the offering, preached the sermon and presented to the congregation a banner they had created. We were challenged, as adults, to never stop growing and maturing in wisdom, in stature, and in favor with God and man.

Their leader thanked those who (6 years ago) had "talked her into" taking on this venture, helped and encouraged her; and then told how enriched her life had been by her involvement in the training of these girls.

At the conclusion of the service the five girls graduating and their leader were presented with Certificates of Recognition.

When I recall the "giggly", shy children that began this CGIT group, and when I look at these beautiful, confident young women, I have seen again the Miracle of the Butterfly.

Mary MacKenzie,
Ottawa, Ontario

Top — Mother and daughter at City-wide Graduation, Toronto. Marg McCulla is the Presbyterian representative on National CGIT. Daughter Sharon was valedictorian. Right — Ottawa CGIT beside their banner. Left to right Heather McCurdie (leader), Amy Weston, Vicki Snow, Teena Mulvihill, Jennifer Secord.

NEWS

WCC CHARGES UPHELD

TORONTO — "The Globe and Mail" newspaper here says "the unreleased report of a (Canadian) federal mediator confirms charges by the World Council of Churches that oil and gas development in northern Alberta has had disastrous consequences for the 350 Indians of Lubicon Lake". In 1984, the WCC Program to Combat Racism said actions of multinational oil companies and the provincial government could have "genocidal consequences" for the Indians. Mediator E. Davie Fulton, appointed last October, says there has been a "substantial and damaging decline" in the traditional hunting and trapping activities of the Indians, since development began in 1979. The provincial ombudsman investigated and denied the WCC charges. — EPS

NEPALI CHRISTIANS ARRESTED

SIRSA (Nepal) — The Indian Christian news agency SAR reports (15 May) that Christians from this village have been arrested recently in connection with public preaching. The Hindu kingdom prohibits conversions, though it allows the practice of one's own religion. — EPS

TUTU ELECTED ARCHBISHOP

JOHANNESBURG — Nobel Peace Prize winner Desmond Tutu, now the Anglican bishop of Johannesburg, was elected (14 April) Anglican archbishop of Cape Town. As such, he heads the (Anglican) Church of the Province of Southern Africa, which includes dioceses in South Africa, Lesotho, Swaziland, Mozambique, and the British island of St. Helena. Effective 1 September, he succeeds the retiring Philip Russell. Tutu is the first black chosen for the post. — EPS

WOMAN HEADS ARMY

LONDON — The High Council of the Salvation Army has chosen Eva Burrows, a Salvation Army territorial commander in Australia since 1982, as the army's new general (world leader). She succeeds the retiring Jarl Wahlstrom next month. At 56, she is the youngest general elected. She is the second woman to head the army, founded in 1865 by William Booth in Britain. (Booth's daughter, Evangeline, was SA general from 1934 to 1939.) — EPS

CHURCH DESECRATION – PAKISTAN

LAHORE — Six Roman Catholic bishops have expressed indignation over desecration of a church building at Rahim Yar Khan last February, and urged the government to probe the incident. Ten students have been arrested in the incident. Most Pakistanis are Muslims. — EPS

MISSIONARIES SEEK INDIAN CITIZENSHIP

BHOPAL (India) — Five foreign Roman Catholic missionaries working in India since the 1930's have applied for Indian citizenship. The five are between 60 and 70 years old, and speak Hindi fluently. In recent years, some foreign missionaries have been denied permission to remain in the country. — EPS

WICC ELECTS NEW PRESIDENT

Jean Gordon, a native of Milton, Nova Scotia, has been elected president of the Women's Inter-Church Council of Canada at the Council's annual meeting. A member of the Christian Church (Disciples of Christ), Jean is deeply committed to enlarging the scope of women's activities in the churches and sees the WICC as an enabling agent toward this goal.

In her own church, she was the first woman to be chair of the board of management of the local church and one of the first women elders. She is currently completing a term as president of the Christian Church (Disciples of Christ) in the Maritime area. She is still the only woman on the executive of the Atlantic Ecumenical Council

One of Jean's hopes, as president of the WICC, is to challenge the notion that the struggle women are going through for equality is a younger women's struggle.

—**Jean Gordon**

CHURCHES 'ON BRINK OF COLLAPSE'

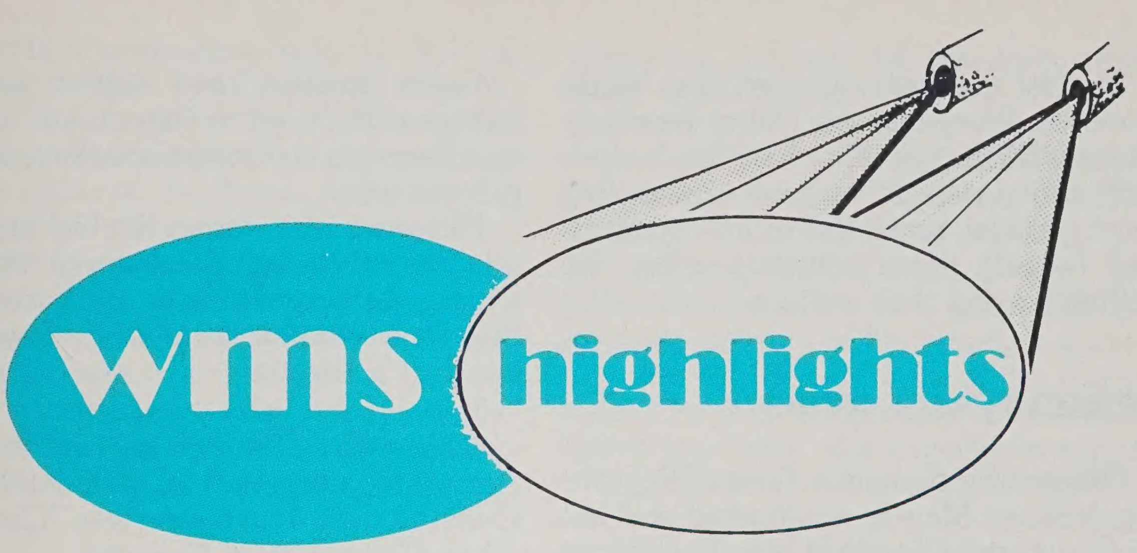
PORT MORESBY (Papua New Guinea) — "The Times", a weekly here with church connections, reports that the Melanesian Council of Churches is "on the brink of collapse", following the annual general meeting in Lae when there were not enough church representatives attending to allow it to pass "vital resolutions, the 1986 budget, or elect office bearers". Another meeting was scheduled 4 April to attempt to overcome the difficulties. The council groups seven denominations (Anglican, Roman Catholic, Lutheran (2), Salvation Army, United, and Baptist). — EPS

WORLD DAY OF PRAYER ELECTS CANADIAN

Alice Jean Finlay, a member of the Women's Inter-Church Council of Canada, was elected chairperson of the International Committee for the World Day of Prayer, as women from around the world began a year of celebration for the centennial of this global prayer movement. Thousands gathered at Riverside Church in New York City for a festive service of rejoicing on May 18, 1986 while the church bells pealed one hundred times. A colourful procession of banners, dancers and international delegates opened the service, which included a dramatic presentation of the history of World Day of Prayer, prayers of special concern for the regions of the world and installation of the new executive who will lead the movement into its second century.

As the Centennial service concluded, Alice Jean Finlay, who has represented Canada on the International Committee since 1982, reminded those present that the spiritual roots of the movement were planted by Mary Ellen James out of her concern about social justice issues.

—**Alice Jean Finlay**



wms highlights

SYNODICAL NEWS

The 72nd Annual Meeting of **Saskatchewan** Synodical was held in St. Mark's Church, Moose Jaw, the theme "Speak, Sing and Give Thanks". Special guests were Clare and Ken Ellis, Toronto.

Highlights included a workshop *Communicating our Faith* conducted by Paula Green of Minto Family Counselling Service, Moose Jaw. The Rev. John Nielson, who spoke on his work as Superintendent of Mission, was honoured with a presentation on his retirement this year.

In keeping with the current mission study theme, the table decor included Indian dolls with a Native camp site on the head table created by Ruth Moffat.

The 72nd Annual Meeting of **Alberta** Synodical was held in First Church, Edmonton, the theme "Come, as living stones . . .," on April 18th and 19th.

Friday's events included special reports on a conference on Namibia by Doreen Hall and Norma Proudfoot; the plight of women in El Salvador and how they can be helped by Gail Allen PWS; a talk on Native spiritualism by Frances Sugar.

Mrs. Clare Ellis, President of Council Executive reflected on the theme. An illustrated talk on a program of Christian love in practice in a diverse ethnic area of Edmonton was given by Steve Ramsanku, elementary school principal.

"We cannot reach new horizons if we fear to leave the shore" was the theme of the 39th Annual Meeting of **Hamilton** and **London** Synodical, St. Andrew's Church, Welland. The church was decorated with flags of the various steamship lines that use the Welland canal as well as many nautical artifacts. The hostesses were also in nautical attire.

Nearly 200 persons attended an ethnic dinner at the Hungarian Church. The Rev. Louis Aday greeted everyone.

Guest speaker, the Rev. Linda Ashfield, told of the work she and her husband Brooke are involved in at Gateway Community Church, Toronto, a multiethnic and multi-faith community. There are 22 nationalities represented in their membership.

Duff's Church, Morriston hosted the 39th Annual Meeting of **Toronto** and **Kingston** Synodical on April 14, 15. The theme was "Walking Together" based on Colossians 2:6.

A trip to nearby Crieff Hills included a wagon ride, lunch and an introduction to the centre and sing-song led by the Rev. Bob Spencer.

Special speakers included Mrs. Verda Knuckey, Weejeendimin Native Resource Centre, Kitchener. Mrs. Knuckey's work with native people includes counselling them on legal, social and moral concerns, and helping them adjust to urban life without losing their culture.

PRESBYTERIAL NEWS

Ottawa Presbyterial's *Time of Refreshing*, held on May 3, was hosted and led by Gloucester Church WMS. The theme was *Rejoice in "Praise and Thanksgiving"*.

Guest speaker Joan Kuiak of Manotick spoke on *Worship* and conducted bible study groups. Other guests included the Rev. Joe Reed, missionary to Central America, and Adele Francis of CFMO's "Simply Sunday".

The 100th Anniversary of **Kingston** Presbyterial was held on May 3 with over 100 in attendance at St. Andrew's, Kingston. The theme was taken from Psalm 100:5. The Rev. Robert Jones, Moderator of Kingston Presbytery, opened the service, dressed as the Rev. Robert McDowell may have been as he conducted his services in 1798 on the north shore of the St. Lawrence. Many of the women were in period costume.

Musical selections included a junior choir and David Shyre, a talented five-year-old violinist.

Stewardship was the theme for the Annual Meeting of **Moose Jaw** Presbyterial, Knox Church, Weyburn, Saskatchewan.

An informative view of conditions in San Salvador and Nicaragua with slides and commentary was presented by the Revs. Chris and Paul Vieira.

The Rev. John Neilson, retiring Superintendent of Missions, gave a rousing introduction to his talk on work in the area with the singing of "When the Roll is Called up Yonder".

Guest speaker was Agnes Gollan, former missionary in Nigeria and now a social worker in Toronto speaking on her present work.

Historian, Mrs. James Ritchie, read the minutes of the first Presbyterial meeting which was presided over by a man. At that time women were not allowed to conduct a meeting.

Bruce-Grey Presbyterial held its 72nd Annual Meeting April 16 at St. Andrew's, Owen Sound. The theme was "Committed to Change then Growth".

Guest speaker was Lois Powrie, National Secretary for Youth and Children who was ordained as a deaconess thirty years ago.

The Rev. Dr. Fred Miller inducted the new officers.

"Mission 1986 — Go ye therefore and teach all nations" was the theme of **Kingston** Presbyterial Annual Meeting at St. Andrew's, Gananoque, Ontario. Guest speaker was Betty Zwiers who had served as a teacher in India.

Calgary-MacLeod Presbyterial Annual meeting was held at Varsity Acres Church in February.

Guest speakers were Carole Lavalee, chairwoman of the Indian Friendship Centre and employed by Statistics Canada, and Dr. Gordon Williams. Dr. Williams played his guitar and sang three songs that led into his talk "Why isn't the Church doing more to promote Native men in the ministry?"

The 72nd Annual Meeting of **Regina** Presbyterial was held at First Church, Regina.

Special guests were the Revs. Chris and Paul Vieira speaking about their trip to Central America, and the Rev. John Neilson, Superintendent of Missions, speaking of his work in the area. A skit was presented by women from Qu'Appelle: "Tell Me Doctor"

Barrie Presbyterial held its Annual Meeting on May 8 at Essa Road Church, Barrie. A solo *Jesus Stand Among Us,* sung by June Campbell, set the mood for Devotions with the theme "Sharing the Journey".

Guest speaker was Remmelt Hummelen who spoke of journeying with native peoples and challenged members to take action to ensure native rights.

An impressive candlelighting installation service conducted by Rev. Kathy Brownlee ended a challenging meeting.

ANNIVERSARIES

The WMS of Knox Church, **Georgetown,** Ontario celebrated its 100th Anniversary on March 5. Following dinner, the birthday cake was cut by two of the older members, Mrs. Gladys Cromar and Mrs. Marguerite Taylor.

The Program included a sing-song, musical numbers and a skit entitled "Yesterday and Today".

LOCAL NEWS EVENTS

St. Columba (**Belleville,** Ontario) Presbyterian Women's Group met at the Quinte Mohawk School on the Tyendinaga Indian Reserve. Hostess, Mrs. Lana Reid, a non-native teacher at the school, and a member of the group, read a Mohawk Prayer which is read at all Council and Band meetings.

Guest speaker was Mrs. Velma Dracup, chairperson for the Bay of Quinte Native Women's Rights Association. Following her talk, the group enjoyed a tour of the school.

"A Pleasant Sunday Afternoon" was held on April 13 by the WMS of St. Andrew's, **Victoria,** B.C. Mrs. Joyce Underhill, a counsellor at the North Saanich School, spoke of her personal experience as a native person. Mrs. Karen Johnson described the Native Teacher Training program at Camosun College in Victoria where she is a staff member. Thirty-five students are presently registered in the course.

Cooke's Church WMS, **Chilliwack**, B.C. held a 'Native Afternoon' April 20 to share the annual study theme with their congregation. Danny Charlie, the spiritual leader of the local band, explained many aspects of his people's spirituality. He spoke especially of the Native respect for the environment. Chairs were placed in a circle which symbolizes unity and equality to native people. Refreshments included bannock, blackberry jam, smoked salmon and nettle tea.

Huntsville, Ontario reports the first meeting of the combined Ruby Walker Evening and Afternoon WMS groups took place in February. The name *Ruby Walker* (WMS) *Group*, St. Andrew's was adopted with Helen Dafoe as President.

Then on March 26 Katharine Prowse, missionary with the Sudan Interior Mission on furlough, was guest speaker. Katharine, who grew up in Muskoka, showed slides of Okene and its people.

On a beautiful morning in May, 49 people (45 women, 4 men) gathered at **Knox Crescent Kensington and First Church** and were "off to Glengarry". The area, steeped in history and always known for its hospitality, were reasons for an event long to be remembered.

In 1786 the Rev. John Bethune (originally from the Isle of Skye) gathered together a group of people in Montreal and the first Presbyterian Congregation there was formed (St. Gabriel); later he went to Upper Canada — and so as Bicentennial is being observed in Montreal in various ways, WMS women visited the historic area — the first stop being *Martintown*, with a drive around the area, a visit to the old home of the Bethune family, and a visit to the Cemetery at *Williamstown* noting the inscription on the stone which his sons had erected to his memory.

A visit to the Museum followed where many historic materials were displayed, then on to the church at *Lancaster* and tea at *Summerstown*.

Everyone returned with an increased sense of appreciation and thanks to Him who 'called' John Bethune to come to Canada 200 years ago.

A Challenge to Groups

In her closing remarks to the Synodical of Quebec and Eastern Ontario Joan Sampson left them with this challenge:

"My charge to you all as I leave this office is to press on: don't hesitate to try new things, to keep reaching out, to keep educating your congregations. Be informed, enthusiastic, and love and encourage one another. Keep your President and Area Educational Consultant informed of your events and your problems — they will try and help you out, and visit you when they can. Respond to those questionnaires, correspond with your missionaries and pray. To quote Tam Corbett, Chairman of the Board of World Mission, 'Act locally, pray globally'! You have great resources to be used for the advancement of the Kingdom of God — use them well."

Doris Blaise (left), Honorary President of Quebec & Eastern Ontario Synodical and Joan Sampson, retiring President beside embroidered wall hanging from Ethiopian Orthodox Church

Press/Publicity Secretaries Note: *Highlights* has changed!

A gradual change has crept into the *Highlights* section this year. The material has been shortened considerably to include only a few of the significant events from your meetings. This allows readers to share what's happening across the country and to hear about some exciting activities they may wish to imitate in their meetings. It also gives us a little more room for the occasional photograph which we were unable to use before.

Press/Publicity Secretaries please study the "Highlights" section as to length and content of material. Then adjust your reports accordingly. Send what *you* think is important to share with others. Good quality photographs will be used at the discretion of the editor, depending on space.

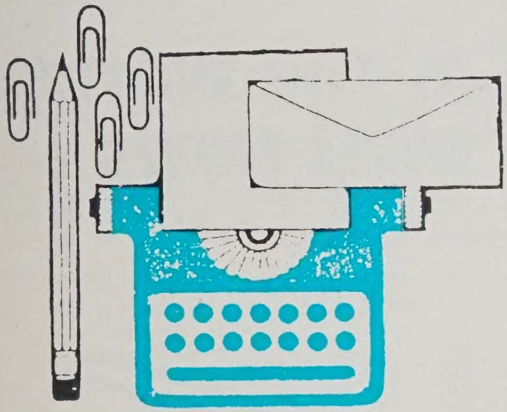
We print every submission we receive but it will expedite this process if you edit your copy before sending it in. Comments are invited.

The Editor

New Westminster Presbyterian Church Hamilton, Ontario

All former members and friends are invited to help us celebrate the 100th Anniversary of the Women's Missionary Society, Monday September 15th, at 7:30 p.m. Mary Goforth Moynan will be Guest Speaker.

Our readers write:



FROM ANOTHER VIEWPOINT

A quarter of a century ago the late entertainer, Nat "King" Cole, was not able to find a sponsor, because the American public was not perceived to be "ready" to accept a black performer — though they had been enthusiastic about Al Jolson's impersonation, and the "minstrel shows" had been popular for nearly a century. Companies such as those who bought time on radio and television for Jack Benny and the like feared that the Euro-Americans might join a boycott organized by the K.K.K. and friends.

It is good to know that society's taste has become more cosmopolitan. Otherwise, we Canadians would be denied the privilege of seeing the Bill Cosby Show.

One can be thankful that "All In The Family" became too wearying for even the more bigoted viewers. Perhaps we finally realized that we were no longer funny. Wasn't that our reason — or excuse — for watching — as a means of dealing vicariously through Archie Bunker with our own frustrations?

I'd like to nominate Dr. Bill Cosby to receive some kind of Peace Prize, preferably not the Nobel one, for the humorist doesn't seem to fit in very well with the inventor of TNT. Personal and family conflicts are dealt with in a very positive manner on the Cosby Show. The humour doesn't depend on somebody's demeaning another character in the program.

I am not able to spend much time in front of the picture tube, but whenever possible I try to be there on Thursdays at seven. I recommend it highly. It isn't in the same category as those which promote stupidity, sex or violence, but it will help the viewer relax and consider that there is still a possibility of life without war.

The Cosby Show points to my own human weaknesses, and reminds me that I don't need to be taking myself seriously all the time. Moreover, it is the answer to the longing of the Scottish poet Burns when he wrote: "Oh, would some power the giftie gie us, To see ourselves as others see us!"

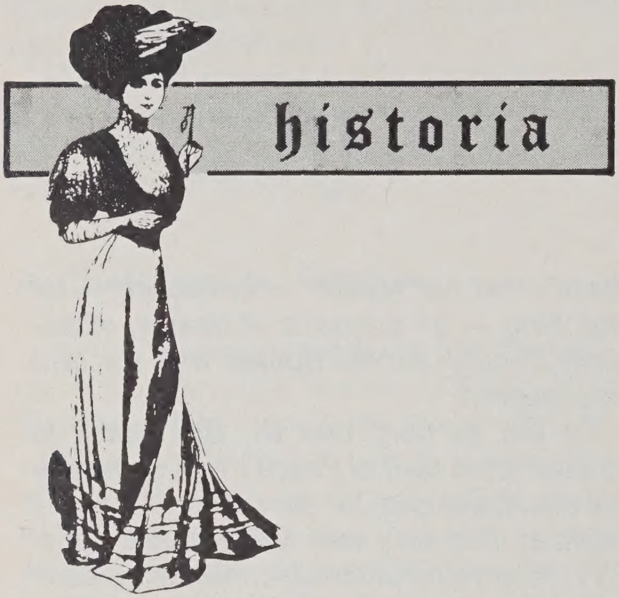
Bill Cosby reminds me of the message on a bumper sticker that puts all of us in the picture of life, as it simply stated:

"BE CAREFUL.
I DRIVE JUST LIKE YOU DO!"

When I begin to see my neighbour in that light, I can imagine that he (or she) and I may be able to become so well acquainted that we shall run the risk of getting to like each other.

Walter A. Donovan
Kipling, Saskatchewan

historia



In 1986 the Presbyterian Church in Swift Current celebrates 100 years of witness in this community. Although we have few records of the work of the church women prior to 1925, we do have a few facts gleaned from Historian's records and Provincial Archives.

In 1909 there was a Women's Home Missionary Society and an affiliated Mission Band. In 1915 Swift Current became an auxiliary of the newly formed Women's Missionary Society of the Presbyterian Church in Canada.

Over the years the society in Swift Current has altered and changed many times – such as: 1925-1945 – W.M.S. Auxiliary; 1949-1959 – Young Women's Auxiliary; 1959-1967 – Senior Women's Auxiliary; 1967-1978 – Afternoon and Evening Groups with a Central Executive; 1978 to present – St. Andrew's Presbyterian Women.

The women over the years have persevered with faith and courage always keeping in mind the goals of the Society.

Mary E. Findlay

In The World - BWM News

CANADA

Three new extension charges will open in Ontario in September. You are invited to their opening service: Heritage Green, Stoney Creek, September 7 at 10:30 a.m., minister the Rev. **Peter Walter;** Kitchener East, Kitchener, September 7 at 11:00 a.m., minister the Rev. **Rob Shaw,** Mrs. **Jan MacInnes** assisting in the development of the Christian Education program; North-East Oakville, Oakville on September 14 at 11:00 a.m. The Rev. **Ferne Reeve** is the minister.

KENYA

George Loom, Special Overseas Volunteer serving under the BWM in the Kikuyu Presbyterian Church Hospital near Nairobi, writes that their Eye Unit sees an average of 450 patients in three clinic days. During the other two days up to 25 are operated on in one day, cataract being the biggest problem. One of the best ophthalmic surgeons in Kenya devotes all his time to the hospital.

NOTICE
NEW PRICES – W.M.S. MEMBERSHIP PINS

Gold filled Honorary Membership Pin — $65.00†
Gold filled Life Membership Pin — $30.00*
Sterling Silver Membership Pin — $28.00†

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT,
Women's Missionary Society (W.D.) of
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

***Increased price effective June 1, 1986.**
†Increased price effective August 1, 1986.

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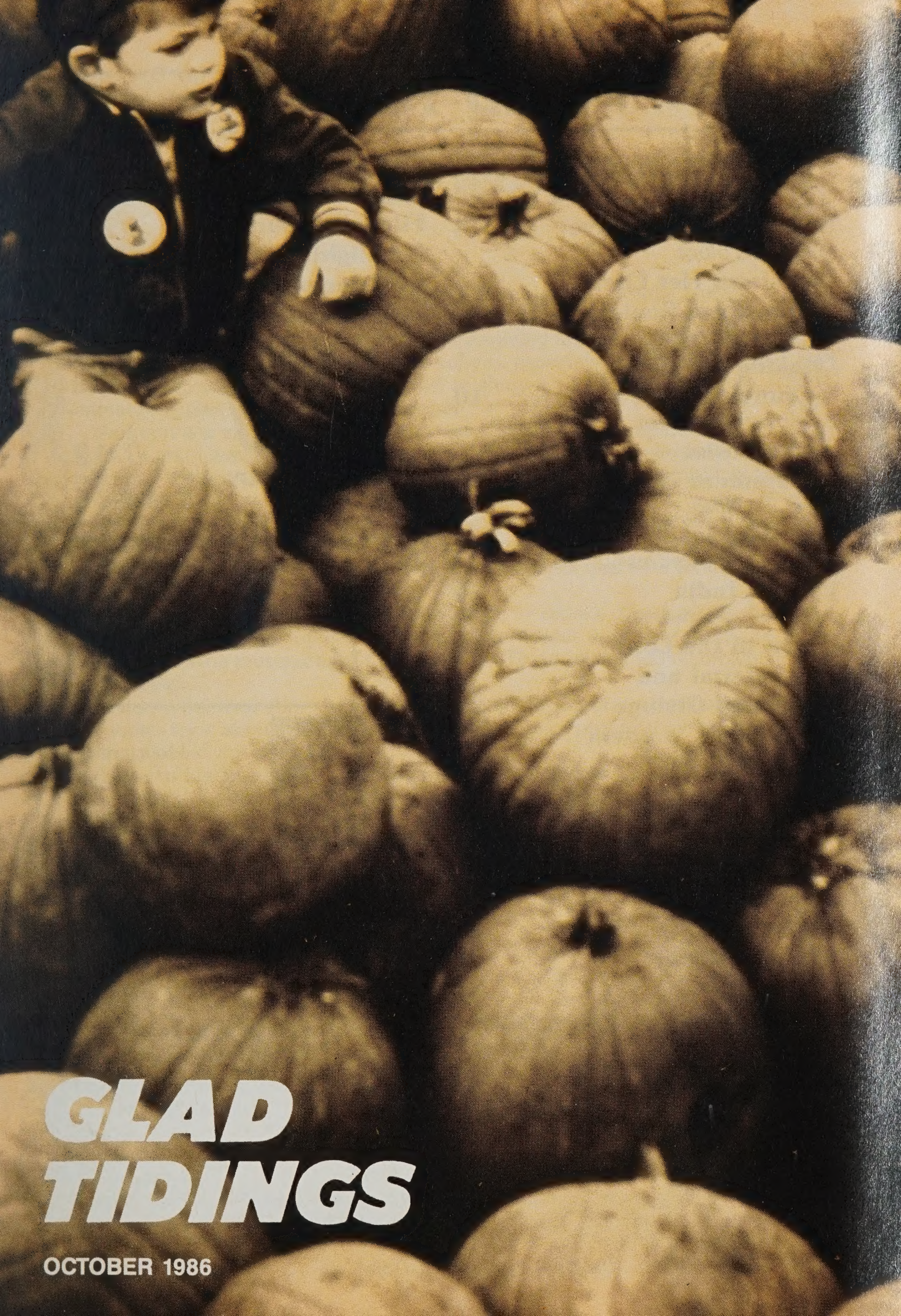


GLAD TIDINGS

OCTOBER 1986

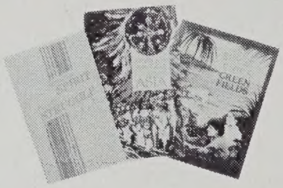
Volume 62 No. 8 **GLAD TIDINGS** October 1986

FEATURES

Sugar Workers Starve 4
by Patti Talbot
Transform Her Life, Transform Society 7
by Jill Schaeffer
"Making the Indian Church Indian" 10
by Joseph Candor
Jesus Christ — a statement of faith 12
by D.T. Niles
The Map 13
by E. Jean Abrams
PWS in India 14
by Sarah Saunders
"Trust in the Lord" 16
Presbyterial and Synodical Givings 30
A Church — a poem 32
by Ella May Smith

REGULARS

Editorial 3
Dear friends 17
Historia 20
Retirees Report 20
News 21
Celebrate Youth 22
Books 23
Films/Resources 25
Highlights 26
In Remembrance 31



MISSION STUDY 1986-87
More Study Material
7-12, 14-15

Dr. Kao thanks Canadian Presbyterians.
16

How are your givings
30

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Written in Love

Sensing God . . .

Of all the seasons of the year, autumn is the most sensual. The sights, the sounds, the tastes, smells, even the 'feel' of autumn touch every fibre of our being. How appropriate that Thanksgiving falls at this time of year.

I used to love to 'colour' autumn in school, especially when I had a new box of crayons, as multi-coloured and as shiny as the changing leaves — crimson, russet, scarlet, golden, copper . . .

Autumn is a visual feast. With your eyes closed, you can picture golden fields of grain waving in the breeze; orange pumpkins glistening with dew; ripe, red apples weighing down the branches; dandelions vanishing like ghosts.

The music of autumn is a symphony only a divine hand could have written — the whisper of falling leaves, their crackle beneath your feet, the honking of Canada geese as they head south, the mournful wail of a lonely loon on a lake.

The smells of autumn are the odours of life — musty, drying plants, fires that smoke and curl upwards, the pungent-sweet scents of fruits and vegetables being preserved for the winter, the Thanksgiving turkey browning in the oven.

When I think of the smells, I can taste the goodness of autumn. My favourites have always been plump blue grapes, spicy pumpkin pie and hazel nuts gathered in the fields.

You can feel autumn on your skin — the dry air and the still-warm sun that turns the leaves to gold before they crumble like dust between your fingers.

Sensing autumn is sensing God — mysterious, fragrant, deeply satisfying. The God who blesses us with the richness of autumn is the God who fills us with love and grace.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high —
And all over upland and lowland
The charms of the golden-rod,
Some of us call it Autumn.
And others call it God.

— William Herbert Carruth, *Each in His Own Image*

June

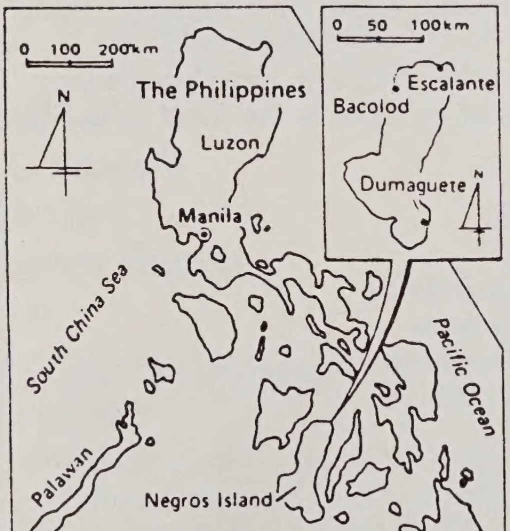
SUGAR WORKERS STARVE

by Patti Talbot

Early in 1986 Patti Talbot visited the Philippine island of Negros (third largest island in the island archipelago). On her return she shared the following report at the Japan Christian Centre. Patti is a staff member of the Centre for Christian Response to Asian Issues, Tokyo. As part of her work she co-edits three different publications.

To understand the present situation in Negros Occidental, it is necessary to understand three basic factors: the collapse of the sugar industry, the extent of the resulting hunger, and the continuing militarization even in the wake of the Escalante massacre of September 1985.

Hunger in Africa has of late come to the attention of the world media. Not so hunger in Asia. The Philippine island of Negros, in particular the western portion "Negros Occidental", is known in the Philippines and beyond as one big sugar plantation. In the late 1970's, as the world sugar price got steadily worse, so did conditions in Negros. In an economy totally dependent on the fortunes of a single crop, the poorest and most vulnerable suffer first, and most. Landless sugar workers, whose families have worked for generations on sugar "haciendas" or in sugar mills have no work, no money and no food. The poor in Negros have been described as "organized poor" however, and struggling peoples' organizations are supported by the sugar workers' union, the National Federation of Sugar Workers (NFSW) and by various church groups. The Catholic Social Action Centre in the Negros Occidental capital of Bacolod operates feeding centres for the most seriously affected children. Ecumenical protestant groups such as the Ecumenical Centre for Development-Bacolod (ECD-Bacolod) and NEMJP (Negros Movement for Justice and Peace) work mainly in support of peoples' organizations, be they those of sugar workers—(NFSW), small fishermen (FESFIN—Federation of Small Fishermen in Negros), or small



– ***Chewing on the only food readily available – sugar cane.***

farmers (SFAN—Small Farmers in Negros).

Escalante was one of ten rally centres where workers and supporters staged their opposition in 1985. A peoples' strike ("Welgang Bayan") had been organized by a wide cross-section of peoples' groups to press for (1) food for workers and (2) an end to the militarization that was causing so much violence and death in the island. The Welgang Bayan was taking place in centres all over Negros Occidental. In Escalante, approximately 10,000 participated in the multi-sectoral action. One of the local sugar "barons" Armando de Gustillo, declared that the action in Escalante had to be brought to an immediate end. (The strike had started on September 19 and was scheduled to go for 3 days.) At 1 p.m. on September 20, in cooperation with the military de Gustillo's forces used M16's and armalite rifles—after they found that the people stood their ground even through water from firemen's hoses and teargas. 14 were killed immediately, and within days the official number of dead rose to 28. Three months later, nearly 300 were still missing.

Most people are well aware that the sugar industry is in serious difficulty. The world price of sugar has dropped precipitously; so much so that many land owners are considering—or have already decided—to let their land lay idle rather than lose more money.

When I talked with representatives of the National Federation of Sugar Workers (NFSW), they said that there are an estimated 430,000 sugar workers when one counts those working in the fields and those working in the sugar mills. There are 18 sugar mills (factories where the sugar cane is processed into raw sugar) in Negros alone. 5 of these have been shut down completely. Rumour has it that this year only 3 mills will be operating. Furthermore, people fear that instead of the usual 6-7 months of operation, the mills that will be working this year will only operate for 3-4 months. The simple reality is that if there is no work there is no money. If there is no money, then there is no food for workers or their families. It is estimated that at present, there are 250,000 unemployed sugar workers. If one estimates that each worker provides for a family of 6, then at least 1,500,000 people are seriously affected.

– *An estimated 50,000 children are malnourished.*

As I was able to spend 2 days on a hacienda, or sugar planation, staying with sugar workers, I was able to learn more about the situation of sugar workers working in the fields rather than mill workers. For them too, the sugar collapse has meant no work. More than half of the land in Negros Occidental and Negros del Norte lies idle. On this land, *nothing* is being planted.

One half of the arable land lies idle, yet the children of hacienda workers suffer from increasing malnutrition. The sugar workers with whom I stayed for 2 days had been on strike for over 2 months. They literally had enough food for tomorrow but not for the next day. They showed me their "community food storage" which was nothing but the one corner of one room in someone's house. There I saw one sack and a half of rice and a very few, sickly looking vegetables. One 75-kilo sack of rice will feed the 40 families in the community for one day. Thus, they had little more than one day's worth of food. In order to survive, they were depending on help from neighbouring haciendas, the NFSW and the church.

Why were they on strike? Eight months ago, the workers had organized themselves into a local chapter of the NFSW. Ever since that time, relations between the workers and the owner and his management, which had not been good even at that time, had steadily worsened. Using the worsening economic conditions of the sugar industry as a basis, the owner abruptly ended the daily rice allotments the workers had been receiving. Then, the amount of work and consequent payment given to the workers was sharply decreased to three or even two days a week. Pressure on the NFSW local chapter leaders was subtle yet very effective. Federation leaders were assigned the hardest work, in the furthest fields, requiring the longest working days. The straw that finally broke the camel's back was the "re-trenching", or firing, of the federation leaders. At the time I was staying with them, all of the federation members had received termination notices from the hacienda owner.

It should be mentioned too that these workers are not migrant workers that go from hacienda to hacienda during the busy harvest season. The man who had been elected president of the local federation chapter identified himself as a newcomer on the hacienda—he had been there for only 20 years! The vice-president however, and many others like him, had been born on that hacienda as had both of his 60-year old parents. In other words, these people don't have anywhere "to go." It was their home, and their parents' home and their parents' parents' home. The land, though they were told it is not theirs, had been nurtured by them and has absorbed their blood, sweat and tears for generations.

When we were saying our good-byes, I asked some of those around me how long they thought they would be able to continue with their strike. Though it was only 6 a.m., we were standing at the makeshift shelter that was their picketing place. There, from 6 a.m. to 6 p.m., men, women and children sat, stood, talked and ate around picket signs that said in their native Cebuano language, "We want a just wage", "We want work and food," and "Our children are hungry." Their answer to me was very simple: "We will continue."

— Feeding centre for children only.

As the young woman who was my guide and translator and I were being guided out of the hacienda the back way, so that my presence would not be known by the management guards that guarded the front gate, I remember feeling two very strong emotions. One was awe, or amazement, at the strength of these brave and simple people to continue their struggle for a just wage and a decent life in the face of such odds. The other was anger. It was anger at what some humans can do and are doing to other humans. All around me, as far as my eyes could see, was sugar cane. The land was so very rich and fertile. Yet these people could grow no food. These people faced increasing hunger, and possibly in the very near future, starvation. As the sugar workers of Hacienda Guinsang-an were energized to work for change by their hope, I pray that the vision they shared with me, my anger and my belief in a God who desires justice for his people, would so energize me.

Next month: Patti reports on her visit to a Philippine fishing baranguay.

Transform Her Life, Transform Society

by Jill Schaeffer

Walking along the streets of New Delhi, one sees billboards boldly advertising dowry insurance: "Begin now to save for your daughter's dowry!" shouts one; "Give your child the dowry she deserves," pontificates another. In daily newspapers, classified advertisements seeking brides run in columns, only a few of which stipulate a "dowryless marriage".

And on Sunday, October 20, 1985, in the Letters to the Editors Column of the *Indian Express*, a widely-read Indian daily, the following letter appeared about two pages away from the classified ads.:

> *Dear Editor,*
> *I think that it is high time that the bride's parents should be held responsible if anything happens to their daughter. That is the only way to stop these terrible bride deaths.*

In India, there is only one role for a girl: marriage and children. But having a girl child almost invariably ordains a life of perpetual poverty and a continuous threat of social isolation for her family. To avoid that possibility, young married couples may apply the technique of amniocentesis, used to detect birth defects,

to determine the fetus' sex and, if it is female, abort the pregnancy. In India, having a girl child means living a life infected with rapacity, jealousy, hate and possibly death.

Jamila Verghese, an upper-middle class, highly educated and articulate Christian feminist sitting in her living room asks the often-asked question among feminists in India, "Why?"

"I had to ask this question for myself." The response to her question was a book she wrote, "Her God and Her Body," in which she interviews women and their families and recounts their tragedies.

She says, "You see, neither the daughter nor her family has any status until a boy has been born. Women have and are nothing except breeders of sons and conveyors of property and wealth. A young bride goes to live in her husband's household. In that household also lives the son's mother who, herself, once a young bride, was treated coldly as an interloper. Living under the thumb of her husband and mother-in-law, she had no status until she had borne a male child. Once more, that little boy was the only human being to whom she could show any affection and who showed any to her. Between mother and son developed the only relationship of love she would ever know. Now, she sees her son moving away from her towards this young, fertile creature who threatens her place in the house and takes from her the only unguarded moments of her life. She greets the newcomer as she herself was treated, with fear and hatred."

Supporting this noxious familial pattern is an economic and religious system which justifies yet hides overt patterns of violence that can result in a "bride death". In the dowry system, more than a millenium old, a woman brings her family's wealth with her into the husband's house not just once but throughout her life. In feudal and caste-bound India which dominates the countryside the barter system still holds. Dowries are paid in foodstuffs or livestock. The more the farmer can give, the higher his status in the community. By giving until it hurts, the bride's family obtains a respected position in the village.

But with many families living in a twilight zone between a feudal culture and a consumer economy, the farmer or the family who can read and write and send children to school have something they have never had before, money. For such families moving into a position of relative affluence, the dowry system has taken a rapacious and deadly form.

Jamila: "Now the son's family will demand as an initial payment not only cash, but also television sets, air conditioners, a wardrobe of suits for the young man, a closet full of saris for his mother. The bride's family will be called upon to pay for the son's college education and even air fare for trips to Europe and North America so that the boy can get a high-paying job and support his family."

Payments only begin with the marriage, however. Whenever the son's family wants more they give subtle hints to the daughter that if her parents don't respond, something will happen to her. Mental and physical torture are used to extort money or goods from her family, so that they will leave her in peace. Nor can she return home; it would bring shame to her family. In order to protect their child and keep their status, the bride's family will go into debt for life.

For an increasing number of women in India, the end of the marriage road is murder or suicide. If suicide provides a way out for a bride, murder offers the husband a way to get a new wife and more money. Called "dowry deaths", these are on the rise in India so much so that the initial Dowry Prohibition Act of

1961 had to be amended in 1984 to make it a criminal offense for either the son or daughter's family to tie-in dowries with a marriage contract. It was a particular victory for Christian feminists who were able to introduce into that legislation the possibility that a social welfare agency could initiate complaints against a family or families who engaged in the practice. But the billboards? the classified advertisements?

It is one of the ironies of India that the Indian Constitution has on the books laws pertaining to women among the most advanced in the world. Twenty-five years before the Equal Rights Amendment failed to be ratified in the United States, Article 15 of the Indian Constitution read: "The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them." But the billboards? The classified advertisements? The murders . . . ?

Jyotsna Chatterji, director of the Joint Women's Programme, a joint activity of the Christian Institute for the Study of Religion and Society and William Carey Study and Research Center, works out of the headquarters of the Church of North India. Like Jamila Verghese, with whom she has worked on many projects in cooperation with the YWCA of North India a few blocks away, Jyotsna asks, "Why?"

For her, the answers lie in India's heart and soul. For her, it begins with the Aryan invasions in the 6th century. She says, "You must understand that prior to their coming, women and men held an equal position in society, but with the entry of the Brahmin religion into Indian life, the story of creation changed.

"You see, the principle of power in India is female. She is Shakti, a manifestation of Brahma, or Atman, and it is through Shakti that all God's activity is made real.

"Shakti was let loose in the universe to destroy all evil. But, as the Brahman religion tells it, Shakti began to go wild and destroyed everything. This destroyer is known as Kali. The universe was being killed, and so Brahma and Vishnu, the creative principle, which is male, decided that if Vishnu prostrated himself before Shakti, and she put her foot on him, she would stop. She did, and from that time on, the male principle would always subjugate the female principle, or power gone out of control.

"But it is also true that only through a woman can a man act at all. So a man must marry and control all of his wife's actions. Only that way can he be successful in the world and use her power to serve his ends. Unlike the Christian religion which sees women as weak and in need of male power, the Hindu religion sees women as power to be controlled by the male."

For Jyotsna, this understanding of Hindu religiosity is coupled with political activities to change what are called "personal laws" in India. For while the Indian Constitution holds sway over the whole country, "personal laws", the laws of various religious groupings in India, are sacrosanct. Unless these personal laws are changed, laws often based upon the myth of women as capriciously powerful, not much will occur in Indian society. And so a second front, just as important as the political, is changing women's self-image.

Jyotsna: "A woman is made to feel worthless in India. A widow, for instance, will be made to think that it was her devouring nature that killed her husband, and her resulting social isolation is no more than she deserves. "So on all levels of society, from the rural village to the

universities, women are educating women not only on their rights, God-given in the Gospel, but also helped to feel worthy as human beings."

Much of the work of Christian feminists in Northern India centers in the YWCA of North India where Director Ivy Khan, smoking and often daring her visitors to chew betel-nuts, holds forth on everything from the history of legislation in India to disarmament worldwide to discussing the fortunes of rag-picking Muslim and Hindu women. The latter, she beams proudly, "have clubs now, and go around getting their husbands out of the bars. And if the husbands don't come peacefully, the women club them until they do."

Anything that relates to a woman's life is of interest to the YWCA, which means that child and health care, the plight of the elderly, vocational training programs, education, community development, and political action on a national scale are all relevant issues with which the YWCA is involved. Concern for all and concern for one are often the same. Says another Christian feminist, Joy Michael, principal of St. Thomas' School for Girls in New Delhi:

"You see, if we can change the status of women in India, because she is the lowest of the low, you will transform society as a whole. Programs must be as comprehensive as life, and each of us does what she can. Teach a woman that she has worth simply because she is a child of God, that she has a brain, a mind and a spirit, and she may see beyond the horizons of her small, anxious world to choose her own life with dignity. Do that and the economic and social picture of India will begin to change. Teach her skills in farming and health care, and the life of her family will change. Teach her that she need not submit to her husband and mother-in-law's cruelty, and the dowry deaths will stop."

Says Jamila Verghese: "The problem is very complex, but that little girl who was told there is only one road for her in this world must be told something else."

Change her life and transform society as a whole.

—Jill Schaeffer is editor of *Reformed Press Service,* World Alliance of Reformed Churches in which this article was published in February 1986.

"Making the Indian Church Indian"

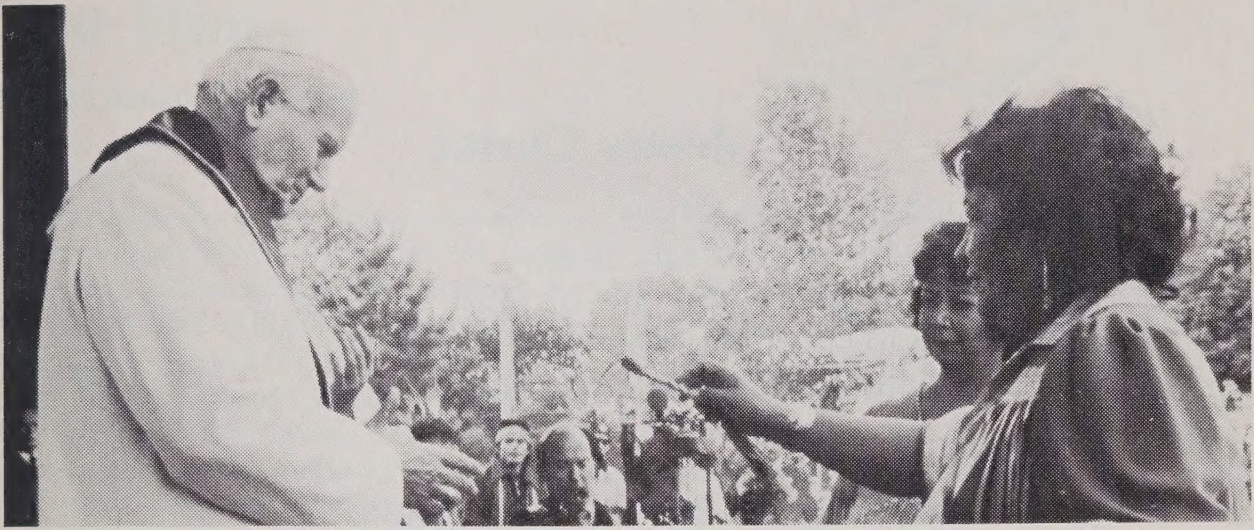
by Joseph Candor

"Why does the pope come to the altar for a eucharistic celebration with dancing girls accompanying him?" A few were heard remarking cynically at what they termed the bad example set by John Paul II at the Indira Gandhi stadium, New Delhi, on the first day of his Indian visit earlier this year. "He is betraying the Christian identity", they added with concern.

Their concern indicated one of the nagging issues the church faces in India: finding an Indian face to Christianity. When the pope allowed elements of Indian culture (brass lamps, application of sandalwood paste on his forehead as a sign of greeting), the church in India was being affirmed in its efforts to find its roots in this land of religions.

But this creates heartburn in a section of Christians who fear that such adaptations would make the church lose its identity and become paganized. For they see Christianity in western garb, mostly what the colonial rulers left behind. In matters of faith, they nostalgically long for the pious practices of pre-Vatican II.

This has been a matter of concern for those Christians who think 'Christianity'



– *Pope John Paul II participating in traditional Native spiritual ceremonies during his visit to Canada in 1985. As we move from studying "Native Peoples of North America" to "Crossroads in Southern Asia", we need to ask how we as Christians can affirm others in their struggle to identify the roots of their faiths, and as they seek to practise Christianity amidst long-established cultural traditions. By participating in "pagan" practices, does one betray the Christian identity?*

in western garb only helps alienate it further from the mainstream of the land. Their worry is vindicated by the fact that despite a tradition of nearly 2000 years in India, Christianity is still considered by some as an alien religion.

The pope embellished his speeches with a sprinkling of vernacular languages. He quoted Hindu sacred books, and chanted the song of ancient Indian sages: "asothama satgamaya" ("from unreal to real"). He greeted people everywhere in the typical Indian manner with folded hands. His reverence at the Gandhi samadhi (cremation ground), a Hindu by faith, and his description of the modern apostle of peace as a hero of humanity manifested the profound Gandhian influence on the pope. He quoted Gandhi in many of his speeches and homilies, and said the hope of the world lay in following Gandhian principles.

In general, however, efforts to cultivate an Indian Christian culture have been sporadic and with varying degrees of success, though some European missionaries were able to assimilate their faith into local customs. Today in India, many Christians, including a number of priests, are called by Indian names. Even bishops have started wearing kurtas and pyjamas (Indian dress) with rudrakshamalas around their necks.

India Christians adopt these forms to make their lives outwardly intelligible to the country's traditions. Indian modes of prayer, worship, and ashrams (hermitages) are important milestones in the inculturation movement. Priests offering mass wearing shawls and squatting on the floor like a Hindu poojari (priest) have become common. People recite Indian bhajans (religious chants) at Christian worship.

As Christians started understanding the 'gods' of Hinduism they began to celebrate Diwali (festival of lights), Holi (festival of colour) and other important Hindu festivals. It was a Sikh who played Santa Claus during a Christmas celebration in Delhi last year.

The inculturation movement has not been trouble-free. Besides misgivings with the church, major opposition outside the church sees it as a play to catch gullible Hindus, and a reaction to the failure of traditional missionary methods. — EPS (adapted from New Delhi-based SAR, a church news agency).

Jesus Christ

I confess Jesus Christ:
God-with-man made flesh.
His gift — the gift of faith in God;
and, by Him, each one's faith
made serviceable to others.

All people meet in him
For, in Him, we are one with God.

He is God's fulfilment
of every hope and need
and, because of Him,
on whose lordship everything depends,
no loss is ever written off as final.

He comes as Servant:
His service sets people free to serve.
He comes as King:
His rule invests life with wholeness.

Cognito and incognito —
and never the one without the other —
He comes constantly challenging discovery.

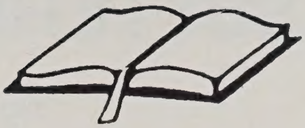
To discover Him
is to discover God and neighbour too;
and in his continuing life
find life with God and life with neighbour
knit indissolubly into one.

D.T.Niles

— *Living in Christ with People*, Christian Conference of Asia. Used with permission.

The Map

by E. Jean Abrams



Although no traffic was approaching, the car ahead of me waited at the "Stop" sign. As I drew up behind, I noticed that the driver was studying a road map. After a short period of time, he folded the map, looked in both directions and then confidently drove away. The map had provided the information he needed for the right direction to take in order to reach his destination.

In our journey through life, we too need a map to bring us safely to the destination of our Heavenly Home. The Bible, the written Word of God, is the Christian's "map". If we want to travel on the right road, with no detours, a daily study of and obedience to the instructions given in His Word are absolutely necessary. Failure to faithfully consult our "map" could cause us to wander onto "Dead End Streets", streets that look so inviting and harmless. When followed, they may lead into situations which leave us trapped, helpless and disillusioned with ourselves.

Another result of neglecting to follow our "map" could be ending up on a "One Way Street". We know we are going the wrong way but there seems to be no way to turn around. We may not have realized at first that we were on a "one way" road and certainly never intended to be there.

When we acknowledge we have "lost" our way and need help, we should be like the wise motorist and consult the "map". We must study it again to find out where we left the right road, then confess our failure, ask forgiveness and our Heavenly Father who stands ready to forgive, will restore us to the right way.

We don't have to be "lost". God's promises never fail and we have been given "the Map". The Word of God is unchangeable and abides forever.

Please God, may I see
Flame on an Autumn tree
Not mourning for the day
When fires must burn away.

– from "A Prayer" by Anne Sutherland, *The Missionary Messenger*, October 1925

PRESBYTERIAN WORLD SERVICE

by Sarah Saunders

HEALTH AND NUTRITION FOR WOMEN

Until recently, rural development schemes have ignored the plight of women and have not sought to improve their living standard or their position in society. Women were not viewed as the key to the process of development. In June 1985 the Director of the Indian development agency **Roofs for the Roofless** conceded: "Somehow the work amongst women has not been our strong point, but we are ready to do something about raising their living standards." After consulting with the women of the Chingleput district where the agency works, a health and nutrition education project for women was formulated. Workshops, organized by a nutritionist, pediatrician and gynaecologist, teach village women and adolescent girls how to prepare cost efficient and nutritional meals for infants, children and adults. They also learn how to recognize and treat deficiency diseases in the family. In funding this project, PWS provides $4,120 including federal and provincial matching grants.

– Life-giving water is harnessed.

MANDLESHWAR HANDLOOMS

The Presbyterian World Service and Development Committee has provided $55,630, including provincial and government matching grants, for a women's cooperative which teaches rural women how to weave cotton on handlooms as an income-generating activity. Funds have gone towards the construction of a simple weaving centre, provision of equipment and furniture and operation costs for one year until the cooperative becomes established. Already there are various markets for the skillfully and beautifully handwoven pieces of cloth from Mandleshwar. The Lion's Club in Mandleshwar has provided a store in the local bazaar from which the cooperative can sell its handwoven products: cotton towels, pillowslips, bedspreads and cotton saris. The state textile corporation in Bhopal, impressed with the work done at Mandleshwar, has agreed to buy some of the handwoven goods. Any flawed goods are made available to hospitals, homes and hostels.

AND DEVELOPMENT IN INDIA

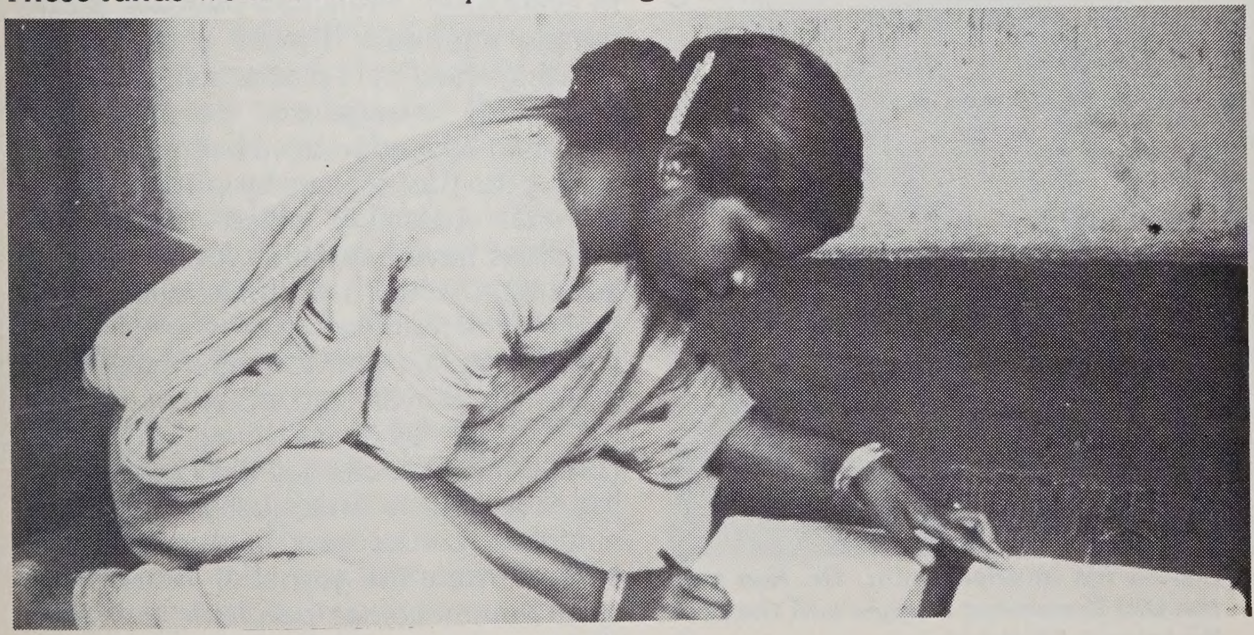
NARASHINGPUR IRRIGATION PROJECT

The community of Narashingpur decided that their land resources could be more fully utilized if irrigation dams were constructed. Precious rain of the monsoon season could be captured and used to irrigate the fields. Meetings were held to allot the tasks of ploughing, digging, sowing, carrying food to the fields and feeding the bullocks. Local villagers did most of the work voluntarily. This was a substantial sacrifice for everyone, since it meant that while working on the dams, they were unable to collect firewood for sale, their traditional means of livelihood.

Two of the three irrigation dams have been completed so far. There is now a reliable source of food and income for the community. This project received a total of $14,560 when PWS funds were matched by provincial and federal grants. These funds went towards the provision of technical assistance and the purchase of cement.

FUNCTIONAL LITERACY CAMPAIGN

Illiteracy is one of the major problems confronting India today. Through PWS, Presbyterians in Canada are supporting functional literacy schools in villages near Madras. Each school has 25-30 pupils, children ages 6-14 years, who tend sheep and buffaloes by day. Non-formal education is taught so as to complement primary education offered at the rural grass-roots level. Throughout the three years of school the children are taught numerals and some songs, simple principles of health and hygiene, environmental concepts such as the relationship between deforestation and monsoon failure, and agriculture and animal husbandry. PWS contributed $10,050 to this project which was matched by $70,320 in provincial and federal government grants.



– ***With education, the Gospel comes alive!***

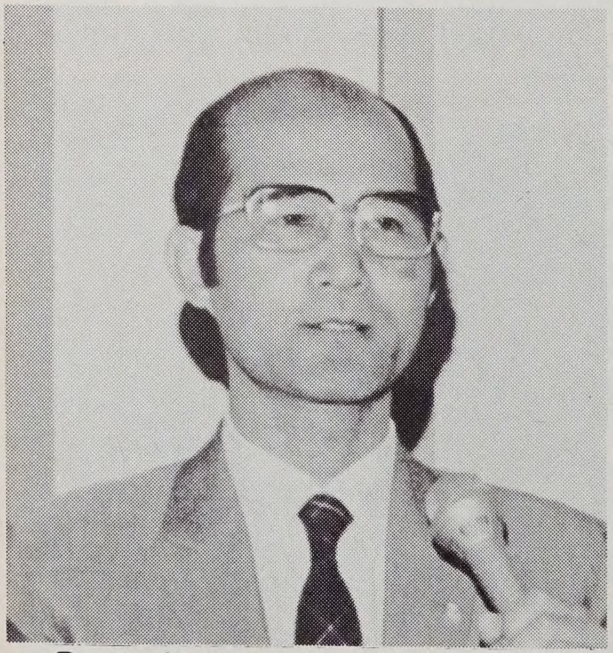
"Trust in the Lord"

Canadian Presbyterians were delighted at the visit of Dr. C.M. and Mrs. Ruth Kao earlier this year. As well as preaching in several congregations, the Kao's spoke to the 112th General Assembly in London, Ontario.

Dr. Kao began his message with "Peng-an", a Christian greeting in Taiwan, meaning "Peace be with you!" He expressed his thanks for the many prayers for his church and himself, especially during the years he was in prison.

Using Psalm 40 as his text, Dr. Kao pointed out the terrible sufferings mentioned by the psalmist and how today many people suffer also. There are accidents, illness, violent crimes all over the world even in a beautiful and prosperous country like Taiwan. In spite of his suffering the psalmist is eager to say not only once, but twice, to "trust in the Lord."

Dr. Kao told how he experienced the presence of the living God while in prison: "During the 4 years, 3 months and 21 days imprisonment I met many sufferings and difficulties. But it was there that I experienced the Holy presence of the Lord. Every morning I got up at around 5 o'clock and prayed for my family, my friends and many pastors and Christians throughout the world. My daily life was enriched and strengthened by the intercession for others. During my imprisonment, I read the Old Testament 7 times and the New Testament 12 times. I was grateful to the Lord that I could use that opportunity to communicate the Gospel of Jesus Christ to fishermen, businessmen, soldiers, captains, government officials and bosses of the underworld.



W. Neville Stevenson

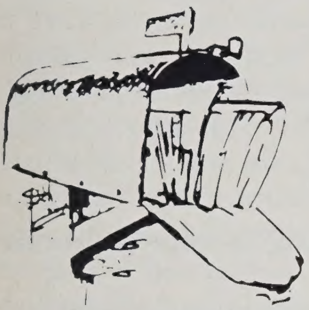
– *During his imprisonment, Dr. Kao read the Old Testament 7 times and the New Testament 12 times.*

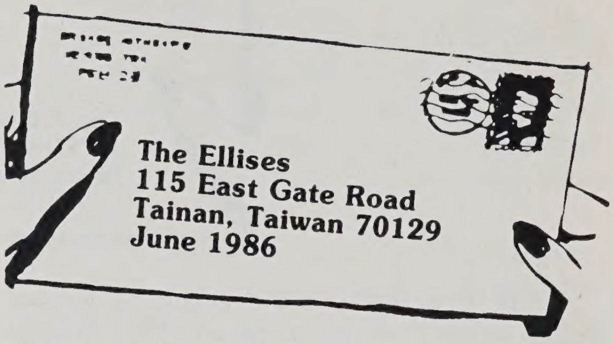
"I received many encouraging letters from Christians around the world. Some overseas churches sent their representatives from England, Germany, Scotland, Switzerland, U.S.A. and Canada to meet with me in prison. Even Pope John Paul II sent his representative who extended his greetings to me."

These experiences strengthened his belief in God's abundant mercy. Though the Presbyterian Church in Taiwan has suffered many difficulties in the past 6 years, membership has increased to 49,000 (including communicant members, children and enquirers); 8 young preachers have gone into isolated villages to evangelize unreached peoples; 2,300 people attended "Prayer and Fasting" meetings held in 3 places last year; 260 books for evangelism, devotion and Christian education have been published during the past 6 years by workers in the General Assembly office; many new buildings have been built for theological education, church administration, etc.; and church members gave over NT 5 million dollars last year for suffering people in Africa, Taiwan and other countries.

"Through all these things", Dr. Kao concluded, "we can see the Lord is a living God. He is love, justice and he is almighty. Let us trust in the Lord and communicate the gospel of Jesus Christ to all human beings with faith, love, wisdom, and everything we have."

Dear friends,





The school year here in College is fast building to a finale, with exams and graduation ceremonies next week. Robert and Stephanie finished their year's work last Friday. So in no time at all — certainly hardly enough time to finish up things and get packed — we will be on our way to Canada for a summer furlough.

Dr. Chang, our new principal, will be formally installed to office next Tuesday. We are already benefitting from his ability to appreciate and support the members of his faculty and his concern to tackle big issues facing the College.

Next year is going to bring changes for all of us. Robert and Stephanie will be going into grades 8 and 5, respectively, and I will be teaching New Testament Introduction to university graduates, giving my present course for high school graduates to a new teacher. But the biggest change will be the absence of many friends who are leaving. Dr. and Mrs. (Peggy) Hsiao, the former principal and his wife have "always" been here with their three children, the youngest of whom has been one of Stephanie's special friends. Stephanie also lost her best school friend who is going to Japan with her family. So furlough takes on special meaning this time as we look forward to seeing many old friends as well as family in Vancouver, Vernon and Toronto.

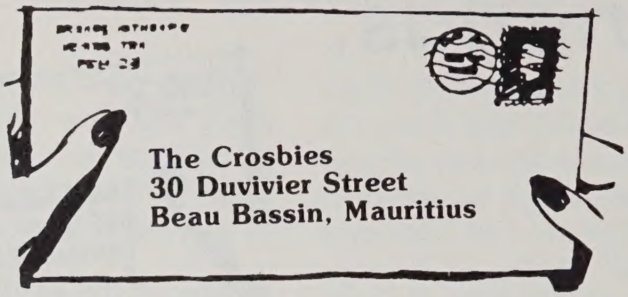
As you think of us from time to time, please remember in prayer:

1. Dr. Chang, giving thanks for his depth of faith and integrity and praying for courage and wisdom to make the hard decisions that are needed now so that the Tainan Theological College can train godly, competent leaders for the 21st century.
2. Dr. Kao, giving thanks for his courage and faithfulness to Christ.
3. The Hsiao's, praying that the whole family will adjust quickly and happily to life in New Jersey and that Dr. Hsiao will give perceptive leadership to the United Church of Christ's East Asia mission program.
4. That God will provide new friendships, especially for Stephanie, to help fill the big gaps left by friends who have left or are leaving.
5. That top quality students will apply for admission and that examiners and interviewers will have discernment in choosing them.
6. That the graduates as they go to pastoral, kindergarten teaching, church music and church-related social service ministries, will do so in joyful dependence on the Holy Spirit and with determination to seek first and last the glory of God and the good of those they serve.

With our love,

Ted & Marilyn

Note: The Ellis' are on furlough in Canada until September '86



There is a fierce wind blowing today which seems to have taken little notice of the fact that it is supposed to be warmed after hurtling over the 6000 km of ocean between the Antarctic and our tropical shores. The temperature was down to 10 degrees C last night and doesn't look set to rise above 15 degrees today: in houses designed for ventilation and without heating, it's cold and I'm sitting at my desk with my "made in Mauritius" sweater on and my hands wrapped around a mug of hot (Mauritian-grown) coffee.

The winters here can be cold, damp and hard, particularly for the elderly and those who are ill. We have been delighted these last two years to receive a bale of 50 new blankets, part of a consignment from Church World Service in the U.S. to all the charitable organizations in Mauritius. These blankets have made a great difference for a large number of poor people and they are, of course, very grateful to receive them. But I wonder, nonetheless, at the wisdom of shipping blankets half-way around the world when our local blanket factory makes a superior quality blanket and sells those with slight defects to charitable organizations at half price.

The Seven-Year Development Programme about which I wrote in my last letter is now well underway, with the arrival of the two missionary couples and building work in progress on the new manse at Grand Gaube in the north. We hope to start work within a few months on a new building at Pointe aux Piments, also in the north. This building will contain a small church/community hall on the ground floor and a one-bedroom apartment upstairs.

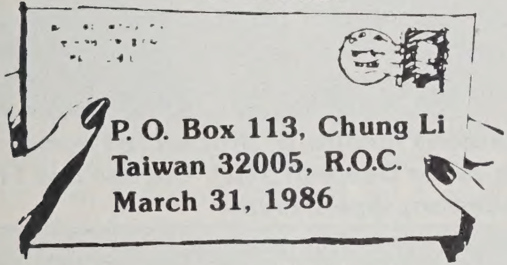
The hall is desperately needed and will go into service five days a week, as soon as it is ready, to house the kindergarten which has just finished its first year of operation and which meets at present in our little church. Laureen Li Hing is now employed full time as a pre-school teacher by our Presbyterian Welfare Service. We managed to finance the six-month pilot project with local funds and now support for the salary and other expenses is coming from the parents and the local Church (40%) and from Presbyterian World Service and Development in Canada (60%). For the first time in the history of this poor coastal village, the children will have a fighting chance of profiting from the education they will receive at the local government primary school, where those who start without preparation and without an educated home environment have little chance of even becoming literate after six years at school. The hall will also be much used for Sunday school, youth and adult activities and will be very helpful for our Community Development Worker, Maurice Davantin, who will live in the apartment upstairs and who will be holding frequent meetings and training sessions in his work to promote agricultural, health and employment schemes amongst the villagers of Pointe aux Piments.

Both Laureen and Maurice are highly-motivated people, deeply committed to their Lord and Saviour, and are excellent witnesses to the Gospel. We thank God for them and commend them to your prayers.

I also commend to your prayers Liz, who is undergoing extensive tests in hospital in Glasgow, in an attempt to get to the root of her steadily worsening condition over the past 18 months. The problem, which almost certainly derives from the whiplash injury she suffered in Scotland 5 years ago, has led to increasing pain and numbness in her hands, arms and shoulders and a gradual loss of the use of her hands. Pray that she may at least find relief from pain.

With love and blessings
from us all.

Brian, Liz, Alison and
Jonathan



P. O. Box 113, Chung Li
Taiwan 32005, R.O.C.
March 31, 1986

Last February I travelled for two weeks to the Chinese Church in South East Asia with the Hakka Evangelism Choir.

We finished studying the Hakka language in Kung Kuan, and moved to Chung Li in Taiwan in March. We will be opening our mission work in this place for the women's department of Hakka Churches of the Presbyterian Church in Taiwan.

Chung Li is a small industrial city in the northern area of Taiwan and has a population of 300,000. Our children go to the Korean primary school in Taipei. I preach every Sunday and help the women's department of the Hakka Church.

At a meeting for the women's department, I used the Hakka language, preaching for an hour and a half. Sixty women were present.

I believe God is with our mission service and the Hakka Church in Taiwan. Thank you very much for your continued prayer and support.

Yours sincerely,
Choong Mok Kim

Reader Participation Invited

Gail Golding has been hired by the Women's Inter-Church Council of Canada (W.I.C.C.) to prepare three educational kits focussing on the issue of violence against women. (See page 8 May *Glad Tidings*).

Components of the kit will include: 1. reflection on one's own experience of psychological, emotional and physical violence; 2. battering as learned behaviour in a sexist society; 3. Church theology; 4. Biblical theology; 5. Related issues such as pornography, sexual harassment, incest and child abuse; 6. dealing with one's own feelings and helping others to deal with theirs about real situations.

Readers are invited to participate in the project by letting the committee working with Gail know what their experience has been and what they would like clergy to know about violence against women. All replies will be kept confidential.

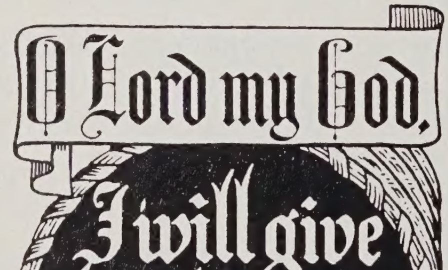
If you wish to participate, please answer the questions below and send your response to: "Hands to End Violence Against Women," WICC, 2817 Robert Murphy Dr., Halifax, N.S. B3L 3T3.

1. Have you experienced violence in your own family? In the life of someone you know well? Have you only heard about the problem?
2. Describe the situation in two or three sentences.
3. Was a clergy person informed about the situation? Why or why not?
4. Was her/his response helpful? Why or why not?
5. Regardless of whether you have actually been a victim of violence, what do you want clergy to know about this topic?
6. How would you describe your relation to your congregation?

much involvement/some involvement
little involvement/no involvement

historia

A booklet on Foreign Mission Letters dating back to 1887 was found in a Portage, Manitoba home. It describes the hard labour involved in building a mission house: to cut and carry timber; pick and draw stone for lime-kiln; take turns sitting up all night to burn the stone for lime; dig a basement; plant oats and potatoes, besides teaching housework and school. Gratitude was expressed to the churches of the Portage area for financial assistance. The building cost $4000.


O Lord my God,
I will give thanks unto thee for ever.
PSALM 30:12.

Retirees Report:

— Athalie (centre) at Brockville Presbyterial with Joyce Deebrah (left), Guyana and Fleur Eenkhoorn, Spencerville

This is the first in a series of reports on former staff of the WMS who have retired.

Athalie Read retired in 1981 after serving for 38 years in Canadian mission charges, as missionary in Guyana, and latterly as deaconess at Flora House, Winnipeg.

Today, Athalie lives in Brockville, Ontario near her birthplace. Last winter she travelled to Trinidad on a tour to celebrate the 120th Anniversary of the first Presbyterian missionary arriving there. In June of 1986, Athalie was heading for Rainbow '86.

At home she conducts a weekly Bible class in a Senior Citizens' building. Once a month she has prayers and Bible study with another group. Athalie has been Adult Secretary of Brockville Presbyterial and is still the Secretary of the afternoon WMS in Brockville.

At First Church, Brockville there is a food depot for the county. Athalie finds it frustrating at times because "you don't get to know the person standing in line. So different from Flora House where I knew all the people."

NEWS

ROCK STAR OPENS STATE SCHOOL

LONDON, ENGLAND (ODNS) — The former rock star Cat Stevens, a converted Muslim, has obtained permission to operate the first Muslim State School in Britain — officially. The school itself will receive a massive cash subsidy from the government.

Stevens, now known as Yusuf Islam, has been subsidizing an Islamic Primary School in North London from his record royalties. Ironically, only Islamic music is played in the school, with no instruments allowed. One parent has commented, "It is odd that a school started by a guitar-player shouldn't include music lessons."

Nine years ago, Stevens, best known for the top-ten song "Morning Has Broken" gave up the rock music world to become a Muslim.

Islam is the fastest growing religious group in Britain today, outside of Christianity. With more than 500 mosques serving nearly two million followers in Britain, the worldwide Muslim population numbers some 850 million people. Islam is the majority religion of 35 countries and poses one of the greatest challenges to the contemporary Christian church.

WHITES-ONLY MEMBERSHIP

JOHANNESBURG — The synod of the NHK, one of the three, white, Dutch Reformed denominations in South Africa, has voted to continue its whites-only membership policy. The other two, the large NGK and the small GK, do not officially exclude blacks, though members are separated by race. (The NGK has black, Asian, and colored (mixed-race) "daughter churches"; the GK has race-based congregations and synods.) Africa Church Information Service reports "many NGK members have in recent years joined the NHK because of its unabashed racist stand". — **EPS**

GREEK CHURCHES DONATE FOR HUNGER

ATHENS — At a ceremony here (29 May), Archbishop Seraphim, head of the (Eastern Orthodox) Church of Greece, presented a check for 19 million Greek drachmas for hunger projects in Africa and Asia through the inter-church aid commission (CICARWS) of the Geneva-based World Council of Churches. The money comes from a lenten collection in the diocese of Athens, and other church funds. The UN agency Unicef was given a check for 10 million for child vaccination programs. Receiving the check, WCC Material Aid Officer Helmut Reuschle noted that much still remains to be done, because there are 800 million people in "absolute poverty," and 40,000 people, mostly children, die daily of hunger and diseases related to malnutrition around the world. — **EPS**

NEW WCC STAFF

GENEVA — Two persons have accepted staff positions at the Geneva-based World Council of Churches. From 1 September, **Daniel Premakunan Niles**, a Sri Lankan Presbyterian, is secretary for justice, peace, and the integrity of creation. Since last August, he has been an ecumenical associate at the Disciples of Christ seminary in Indianapolis. Before that, from 1978, he was executive secretary for theological concerns of the Christian Conference of Asia. From 1 July, **N. Jean Sindab**, a US Baptist, is program secretary in the Program to Combat Racism. Since 1980, she has been executive director of the Washington Office in Africa, an organization which lobbies on southern Africa. — **EPS**

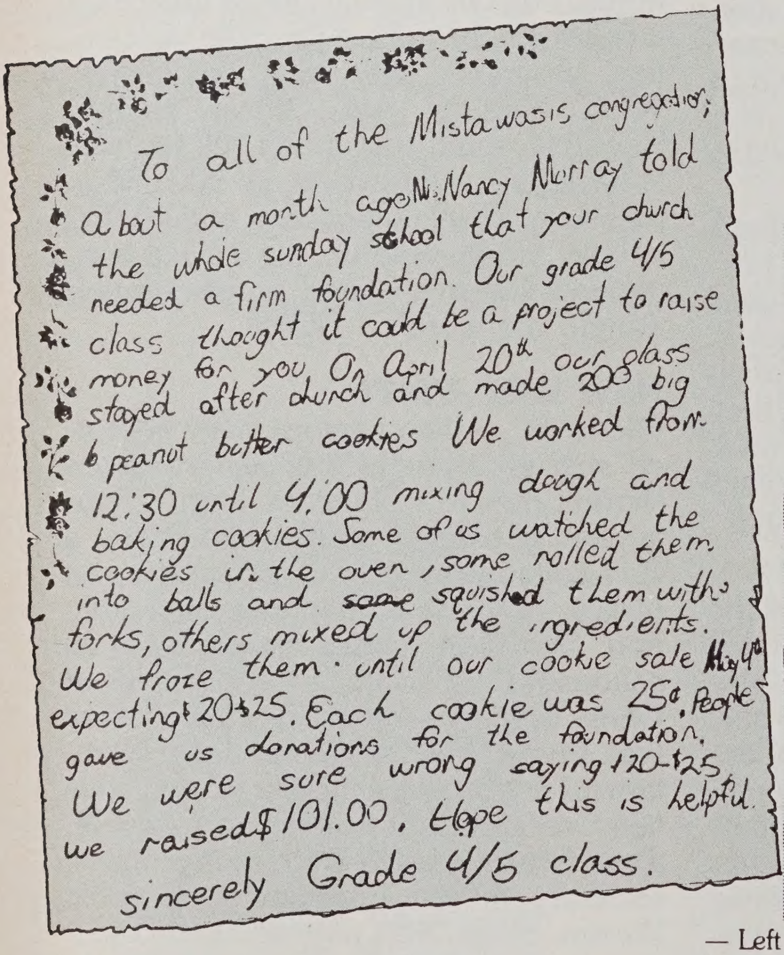
Celebrate Youth

So far this year the Offering Project to assist the congregation on the Mistawasis Reserve has received almost $10,000 in contributions. The young people pictured here from First Presbyterian Church, Thunder Bay, are typical of all the children and youth who participated in the project across Canada. Their effort was unique, as far as I know but as you also see from their letter it was very successful.

The closing date for receipts for this particular project has ended. "Thank you" to all who have participated in any way. The people of Mistawasis would also, I am sure, say "Thank you". They too deserve a word of commendation for the money they raised and the work they have done on the church. It has truly been a cooperative effort to the Glory of God.

The next project "Motorcycles for India" has already begun. It will close June 30th, 1987. Pray for its success. Through participation in these projects we learn more about our brothers and sisters in Christ around the world and share what we have with each other.

Lois Powrie



To all of the Mistawasis congregation;
About a month ago Ms. Nancy Murray told
the whole sunday school that your church
needed a firm foundation. Our grade 4/5
class thought it could be a project to raise
money for you. On April 20th our class
stayed after church and made 200 big
peanut butter cookies. We worked from
12:30 until 4:00 mixing dough and
baking cookies. Some of us watched the
cookies in the oven, some rolled them
into balls and some squished them with
forks, others mixed up the ingredients.
We froze them until our cookie sale May 4th
expecting $20-$25. Each cookie was 25¢. People
gave us donations for the foundation.
We were sure wrong saying $20-$25
we raised $101.00. Hope this is helpful.
sincerely Grade 4/5 class.

— Left to right, in front row: Carla Rydholm, teacher Mrs. Susan Lewis, Christine Cumming; Centre row: Darcy Tilson, Travis Ozerkevich; Back row: Jerome Chang, David Murray, Stanley Chang.

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.50
Each additional book - $.20

LET'S CHOOSE OUR WORSHIP – A Guide for Those Leading Worship, Prayers for Women's Meetings. *Published by The Saint Andrew Press, Edinburgh. Price $2.35.*

This little booklet was written for the use of the Church of Scotland Woman's Guild.

The first ten pages under the headings of *The Singing, The Reading, The Prayer,* give helpful suggestions for planning worship around the theme of a meeting.

The following pages contain sentence prayers under the headings *Adoration, Confession, Supplication, Thanksgiving, Intercession,* to help you make up your own prayers.

The concluding pages include prayers under the titles *Well-Known Prayers, Some Prayers From around the World* and *Prayers for Special Meetings.*

This is a helpful little booklet. Users will need to substitute appropriate terms for words like "Guild", "Church of Scotland", "Operation Youthshare", "Mission and Service Fund", etc. in their prayers.

May Nutt

THE WOMEN AROUND JESUS *by Elisabeth Moltmann-Wendel. SCM Press Ltd. Price $12.95*

I am certain that every Christian woman identifies with one or more of the women mentioned in the New Testament. I have always been fascinated by Martha and Mary, wishing to understand more of their personalities and relationships with each other and Jesus. If you do share an affinity with New Testament women, I recommend this book to you.

Ms. Moltmann-Wendel re-examines the traditions around Martha, Mary of Bethany, Mary Magdalene, the unknown woman who annointed Jesus, the group of women in Mark, Matthew and the mothers, and Joanna. Throughout the history of the church, the ministry and witness Jesus enlivened in these women around him has been obscured. The author challenges us to recapture the lost traditions of 'her story' in the New Testament.

She begins each character study with a fresh look at the biblical narrative, interweaving biblical scholarship, cultural information and the historical record. She also traces the traditions carried on through the history of the church and art for several of the women. The result is a readable, interesting and enlightening journey into the personalities of these special women.

The author plainly admits that she was influenced by the feminist movement of today in the writing of "The Women Around Jesus". Many people, including myself, may shy away from reading this book precisely because of its feminist orientation. I would urge you, however, not to discount this book on that basis. Rather, the book opens us to enriching our understanding of these key biblical characters.

> 'The Bible has within its pages a unique history of the greatness, the sovereignty, the wisdom and the courage of women.'

Lynne Geddes

TWO WORLDS IN ONE *by James Taylor. Wood Lake Books. Price $9.95*

Reading *Two Worlds in One* by James Taylor reminds me that it has been a long time since I thought about the Kingdom of God. Or should it be the Kingdom of

Heaven? Which is right and what does it mean?

As Taylor says in the introduction, the Kingdom is not talked about among lay people these days. That is certainly true of many Presbyterians.

In clear, readable language James Taylor shares his thoughts. With stories and anecdotes we are led to see that whether you call it Kingdom of Heaven or Kingdom of God, it is not a place but a person, or people.

To quote: "We need to remember that Kingdom comes from a Greek word which simply means "to rule". In a Kingdom, a king has dominion. That ruler reigns wherever the people obey his, or her, will.

"So it is with God's Kingdom. God's Kingdom exists wherever people obey God's will. It does not have to be a place, or a region."

"It can be a person."

James Taylor was born in India of missionary parents. After graduating from the University of British Columbia, he became a broadcaster, and later, Managing Editor of the 'United Church Observer'. More recently he has entered the book publishing field as Editor of Wood Lake Books.

This book has several bonuses for WMS and like-minded readers. It is profound Christian thinking presented in an easily readable way. The topics are covered in short chapters, each with a suggested Bible reading and prayer outlines. It would make an ideal gift. For someone who is ill and unable to concentrate, the chapters are short and the language easy. It is light in weight, easy to read in bed.

In this book there are many passages that stop you in your tracks. "We find it easier to look backward than forward. We'd rather recall what God once did than look around us at what God may be doing right now. The past is rarely as controversial as the present, and never as difficult as preparing for the future. In real life, God does the unexpected; in the past God is safe and predictable."

Two Worlds in One is a book to think about and enjoy.

Flora Cleghorn

REMEMBER AND GO FORTH: God's Covenant with the Community of Faith *by Judith A. Todd. Price $2.95*

The Bible Study in the Spring 1986 issue of CONCERN magazine is written by Judith A. Todd, an ordained Presbyterian minister who teachers Hebrew, Greek and courses in Old Testament at various colleges in the San Francisco area — as well as working on her PhD.

The covenant relationship between God and his people is traced through the Old and New Testaments. We examine the responses of our Biblical ancestors starting in Genesis and then with Noah; Abraham and Sarah; Moses and the Children of Israel, and others in the Old Testament. In the New Testament we study the teachings of Jesus concerning the covenant.

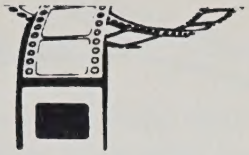
Although we have these examples of men and women from the past who made decisions and kept or broke the covenant with God, each generation has to make its own decision as to which path to follow. We cannot take it for granted that the way has been chosen for us. Each of us has to make this decision for him/herself.

Therefore this study by Judith Todd is a very valuable aid for us. It helps us to see clearly the responses of others in the past and the results of their decisions. It helps us to understand the responsibilities that go along with the decision to accept God's invitation and promise of blessing.

Remember and Go Forth is an excellent study for any group in the church. The Rev. Dr. Elizabeth E. Platt has written a study outline for each chapter for those who only have a half hour for study. The study would also make interesting and valuable reading for anyone wishing to engage in personal Bible Study.

Mary Peckover

FILMS/ RESOURCES



Booklet available:
PORNOGRAPHY: A Human Rights Issue Which Concerns Both Men and Women. **Published by the Montreal Council of Women.**

For those wishing to become more informed on the issue of pornography, this 40-page booklet is well researched and comprehensive. Definitions, facts and figures, historical data all combined to educate the reader.

Most important, there are clear guidelines for action that groups or individuals can take, particularly in writing letters. Many addresses are included. As the introduction states, "We can no longer remain silent."

Available by mail from: Montreal Council of Women, 1195 Sherbrooke St. W., Montreal, Quebec H3C 3P3. Please include $1.00 per copy to cover mailing costs.

HERITAGE RESOURCES FOR CHILDREN

- **Books for Children Ages 7-10**
- **Books for Christmas**
- **Books about People who made a Difference in the Life of the Church**

***The Old Church Remembers* — $4.00**

***Times to Celebrate* — $4.50**

***Growing* — $4.15**

***The Believers* — $1.35**

Available from the WMS Bookroom

Announcing the ConnexionsDirectory of Canadian Organizations for Social Justice

The Connexions Directory is the most comprehensive reference tool on social, peace environmental, and community issues in Canada.

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wms highlights

PRESBYTERIAL NEWS

Peace in Our Hearts was the afternoon theme of **Maitland** Presbyterial May meeting on May 12 at Belmore, Ontario. Guest speaker was Eleanor Knott, missionary on furlough from India. The theme for the evening was *Peace in the World*.

On June 11th, fifty women of the **Niagara** Presbyterial met at historic old Niagara-on-the-Lake for their annual picnic. After a bag lunch and a business meeting, the kit on stewardship from WMS offices was demonstrated and explained. Evelyn Murdoch then showed slides and explained what the work of an Area Educational Consultant entails.

The Spring Rally of **Kootenay** Presbyterial was held in St. Stephen's Church, Creston on June 14th.

The meeting was opened and conducted by the Presbyterial president, Miss Ethel Sutcliffe of Creston, with Mrs. Alice Clarricoates of Kimberley, secretary and Mrs. Elsa Schnell of Cranbrook as the new treasurer.

After the business of the day was taken care of, the Cranbrook group led in a Bible Study on "Christian Commitment". A craft period took place just before supper, during which the Kimberley group showed us how to make creative objects with glue and rocks of various sizes.

St. Paul's Melbourne, Ontario hosted the Annual Spring Rally of **Quebec** Presbyterial with their President, Yvette Larochelle, extending greetings. Presbyterial President, Roxieanne Walker, chaired the meetings.

The theme, *The King Our Shepherd*, was followed through in morning devotions led by Margaret Converse and Frances Dewar of St. Andrew's, Melbourne and in an afternoon Bible Study by the Rev. Blake Walker of St. Andrew's, Sherbrooke.

In keeping with the topic of this year's study an interesting collection of dolls, dressed in various Indian costumes, as well as other artifacts, were on display. The noon meal was typically "Indian" starting with pumpkin soup, followed by chicken, a variety of vegetables and finishing with Indian and maple syrup puddings.

Members in period costume gave a Centennial atmosphere to the Annual June Tea of **Hamilton** Presbyterial on June 14. One hundred cards were sent to the shut-ins of the Societies who were unable to attend.

St. Andrew's Church, Spencerville was the host for the **Brockville** Presbyterial May Rally, May 28th. The theme was "His Hands, Our Hands". The theme hymn was written by Wilma Smith of Morrisburg.

Mrs. D. Kraay, Kemptville, introduced the Rev. J. Eenkhoorn, Spencerville and the Rev. J. Armour, Kemptville, as the guest speakers. The topic, "Evangelism and Church Growth", continued from the January Annual. The format was a bible study with all participating.

East Toronto Presbyterial held their Spring Rally at St. Andrew's, Aurora on May 26.

Priscilla Anderson of Wexford Church, Scarboro, Ontario led in worship using passages from the New Testament where Christ talks with widows.

Eleanor Knott, on furlough from India, gave an update of her work in Nagpur. Mrs. Ruth Etwaroo, wife of the Moderator of the Presbyterian Church in Guyana, brought greetings from her husband and from the Presbyterian Women in Guyana.

Guest Speaker was Mrs. Dorothy MacNaughton of St. Andrew's, Whitby. Dorothy spoke about THEOS: THEY HELP EACH OTHER SPIRITUALLY for widows and widowers.

The Spring Rally of the **Waterloo-Wellington** Presbyterial of the Women's Missionary Society was held June 2nd at Arthur Presbyterian Church, Arthur, Ontario.

The Guest Speaker of the evening was the Rev. Adrian Jacobs, pastor of World Faith Church on the Six Nations Reserve at Brantford. He told of the work he is doing with his own people, how he is helping them to turn their lives around as they come to know the love of God through Jesus Christ, and can relate this to their own spirituality.

The 72nd Annual Rally of **Glengarry** Presbyterial was held in St. Andrew's Church, Lancaster, Ontario with the theme, "Stewardship: Treasure-Talent-Time", Mrs. Wilma Vanderwal presiding.

The evening events included Mrs. Bonnie Cumming singing several solos and accompanied on the piano by her husband, Brian. Following a hymn-sing led by Mrs. Dorothy Fresque, the speaker, Miss Giollo Kelly, Secretary of Canadian Operations of the Board of World Mission, recalled the history of "Our Native Peoples" and showed slides.

LOCAL NEWS EVENTS

On Mission Sunday which is observed every three months in Ephraim Scott Memorial Church, **Montreal**, Quebec, and in commemoration of 'Bi-centennial Year', three members of the WMS group (Margaret Cotts, Mary Todd and Margaret Young) — all born in Scotland — were presented with Life Membership Certificates and Pins. During the presentation, reference was made to the early work of the Rev. John Bethune who came from Scotland as a licentiate and organized the First Presbyterian Congregation in Montreal in 1786. Mr. Graham McNair (also born in Scotland) assisted Doris Blaise in the presentation.

Members and friends of the WMS of St. John's, **Cornwall**, Ontario enjoyed a pleasant social time in June when their monthly meeting took the form of a Pot Luck Luncheon.

A special feature of the meeting was the reading of an address and the presentation of a gift to Miss Anne Milne, Christian Youth Worker in St. John's Church and a valued member of the WMS who will be leaving for a new field of endeavour shortly.

Kintyre WMS, **Kintyre**, Ontario, held a successful glass collection on May 2nd at the Church when 1600 pounds of glass was received and taken to Libbey, St. Clair Inc., Wallaceburg for recycling.

The interest in this project was generated by two studies done by the WMS. The first one was the 1985 Visions of Peace Study. One of the topics of the Shalom vision that was studied was that of community — caring and sharing world resources.

The interest was reinforced in the 1986 study of Native People of North America when the WMS was made aware and appreciative of the similar vision of the Native People.

This environmental concern and action

has culminated in a deeper awareness of the "Unity and Community", — two aspects of the Shalom vision which can be shared by Native and non-native people.

Our WMS has become an associate member of the Recycling Council of Ontario and are planning for the next collection in September.

ANNIVERSARIES

Thanksgiving for the Past: Challenge for the Future was the theme of the Centennial Celebration for the Afternoon Auxiliary of **Tolmie** Memorial Church, **Port Elgin**, Ontario on June 14.

Beatrice Scott, Chairman of the Centennial Committee introduced special guests and friends which included Dr. Margaret Kennedy.

Featured guest and speaker of the day was Mrs. Clare Ellis, President of Council Executive. Life Memberships were presented to Mrs. Greta Eby and Mrs. Alice Muir for many years of dedicated service and leadership.

The WMS of **Orillia** Church, Ontario celebrated 100 years of service on May 1st. At a special service, greetings were brought by Clare Ellis, Council Executive; Audrey Anderson, Toronto-Kingston Synodical and Helen Dafoe, Barrie Presbyterial. A history of the women's organization in the congregation was presented by Mrs. R. Wildfong.

The 100th Anniversary of the WMS of St. Andrew's and St. James Church at **Cardinal**, Ontario was celebrated on June 11.

Guest speaker was Mrs. Maud Fitzsimmons, wife of a former minister of the church. A short history was presented by Addie Forrester.

Following the service, the books for 100 years of minutes, still intact, were displayed.

Highlight of Note: *Was Jesus a Feminist?*

Was Jesus a Feminist? A personal answer was to be made by each person after careful consideration of Biblical evidence presented by Jean Morris, B.A., M.D. to the members of the Women's Missionary Society groups of St. Andrew's Presbyterian Church, Cobourg, Ontario.

Mrs. Morris stated that the role of women in the New Testament has been overlooked and forgotten. Jewish society in the time of Jesus held women in low regard. Only men held citizenship and could vote. Women had identity only through fathers or husbands. Widows were in effect non-persons. Women were segregated in worship, could not read the Scriptures and their prayers were regarded as inferior to those of men. They could not give witness in court. Female infants were a disappointment and, in some cases, considered a curse on the family. In short, women were treated as outcasts.

Men were served at meals by men and religious leaders and rabbis never spoke to a woman in public.

Against this background, the dealings of Jesus with women were considered. Activities of women (the widow's mite and the lost coin) were used by Christ to teach spiritual truths. Mary, sitting at the feet of Jesus, was in the same position men used while being instructed by rabbis. Jesus taught a woman. Martha was allowed to serve Him a meal. A group of women disciples accompanied Jesus and the men on their tours, contributing to the men's support from their private means. These women received His teaching. The Samaritan woman Jesus met at the well, (Jews had no dealings with Samaritans), received His teaching, responded and brought others to Him. Two-thirds of the recorded healings of Jesus involved females.

Widows received His gracious concern. The widow of Nain, in the loss of her only son, was destitute. Jesus restored her son to life and, in the process, restored her identity and security. From the cross His own widowed mother was given protection and a home with John, the beloved disciple.

The woman taken in adultery was another of the cleverly-laid traps to catch Jesus. Jewish Law required two persons to witness the very act of adultery and then both partners, male and female, were to be stoned to death. Roman law forbade a death sentence unless passed by their court. In this woman's case, no male was in evidence. If Jesus consented to the Jewish law of stoning, He was breaking the Roman law. If He obeyed the Roman law, He was breaking the Law of God. Since any one law cannot be broken without incurring guilt, the woman's accusers left one by one when challenged by Jesus, "Let him who is without sin among you cast the first stone". When she was left all alone, Jesus freely forgave her and provided a second chance for right living.

At the time of the crucifixion of Jesus, the women were at the cross although all His disciples except John had fled. The women were first at the tomb and were given the message of the resurrection by the Angels to take to the men. Jesus' first appearance, even before He had ascended to the Father, was to Mary Magdalene.

In thanking the speaker and presenting her with a token of appreciation, Kass Whitefield expressed the thought that, as women, we have an important part to play for good in all areas and we should walk tall.

The occasion was the annual pot luck dinner held May 17th by the Marion Ewart, Marce L. Wood and Centennial Groups of the WMS (WD). The speaker, Jean Morris, B.A., M.D. was introduced by Jane Greathead. Jean was the middle child in the family of a minister. She graduated from Princeton Theological Seminary with a Master of Divinity degree, major in Pastoral Care, and ordained June 20th by the Presbytery of East Toronto at Glenview Church. She will be serving the congregation of Ailsa Craig.

E. Jean Abrams,
Secretary, Marce L. Wood Group

ARMAGH

A SECOND STAGE . . .
A SECOND CHANCE . . .

The tragedy of family violence tears at the foundation of society. Children who grow up with violence learn the lesson well — they are often abused when they grow up. Women who are battered by their spouses are often afraid to stand up for their rights. They are afraid to break up the family. They lack confidence in themselves and in their future.

The Presbyterian Church in Canada is committed to harmonious family life and to helping broken families rebuild their hopes for the future. Armagh, a mission programme of The Presbyterian Church in Canada stands ready to receive women and their children who cannot return to their own homes because of family violence. It will provide shelter for people who need time to establish a foundation for independent living.

The Board of Armagh needs to know that it has the support of The Presbyterian Church in Canada as it moves into this very important work. We need the Church's prayers and volunteer help and financial gifts as we seek to meet the challenge of families in crisis who need second stage housing for a second chance for full and happy lives.

For more information about Armagh's new direction please contact: Lois Powrie, Chairperson, Board of Armagh, or Giollo Kelly, Secretary for Canada Operations, Board of World Mission, both at 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1986

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
	Kamloops	4,198.00		
	Kootenay	425.00		
	Vancouver Island	2,158.00		
	Westminster	10,683.00		
British Columbia		17,464.00	52,500.00	33%
	Calgary-MacLeod	9,531.00		
	Edmonton-Peace River	3,465.00		
	Red Deer	2,986.00		
Alberta		15,982.00	55,345.00	28%
	Moose Jaw	3,218.00		
	Prince Albert	812.00		
	Regina	2,311.00		
	Saskatoon	1,687.00		
Saskatchewan		8,033.00	25,910.00	31%
	Brandon	4,191.00		
	Superior	4,703.00		
	Winnipeg	4,784.00		
Manitoba & Northwestern Ontario		13,678.00	36,490.00	37%
	Bruce-Grey	7,800.00		
	Chatham	14,550.00		
	Hamilton	15,500.00		
	London	12,464.00		
	Maitland	5,000.00		
	Niagara	12,049.00		
	Paris	5,266.00		
	Sarnia	11,242.00		
	Stratford-Huron	14,593.00		
Hamilton and London		98,464.00	295,791.00	33%
	Algoma	1,226.00		
	Barrie	12,663.00		
	Brampton	7,830.00		
	Kingston	6,777.00		
	Lindsay	6,300.00		
	North Bay/Temiskaming	1,520.00		
	Peterborough	6,222.00		
	East Toronto	30,644.00		

West Toronto	5,200.00		
Waterloo-Wellington	18,550.00		
Toronto and Kingston	96,932.00		
To Synodical	2,000.00	308,500.00	30%
	94,932.00		
Brockville	6,029.00		
Glengarry	6,952.00		
Lanark-Renfrew	10,104.00		
Montreal	13,903.00		
Ottawa	9,760.00		
Quebec	2,822.00		
Quebec and Eastern Ontario	49,570.00	133,295.00	37%
Total	298,123.00	907,831.00	32%

(June 30/86)

May the Great Spirit watch over you
as long as the grass grows
and the water flows.

Indian Prayer

In Remembrance

Mrs. Dorothy Brown
Almonte, Ont.

Mrs. L. (Theresa) Steele,
Guthrie, Alvinston, Ont.

Mrs. Jean MacLean
Appin, Ont.

Miss Jean Moore
St. Andrew's, Brampton, Ont.

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Don Mills, Ontario, M3C 1J7
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Please report any errors/changes in address.

A CHURCH

The word "church" means to many,
A building plain to see,
But let us stop and think because
There's much more "church" can be.
It can be the people,
Who gather there to pray.
And help each other being friends
On good, or rainy day.
So many times as life goes on
We need the church's truth
To lead us in the sunset years
And even more in youth.

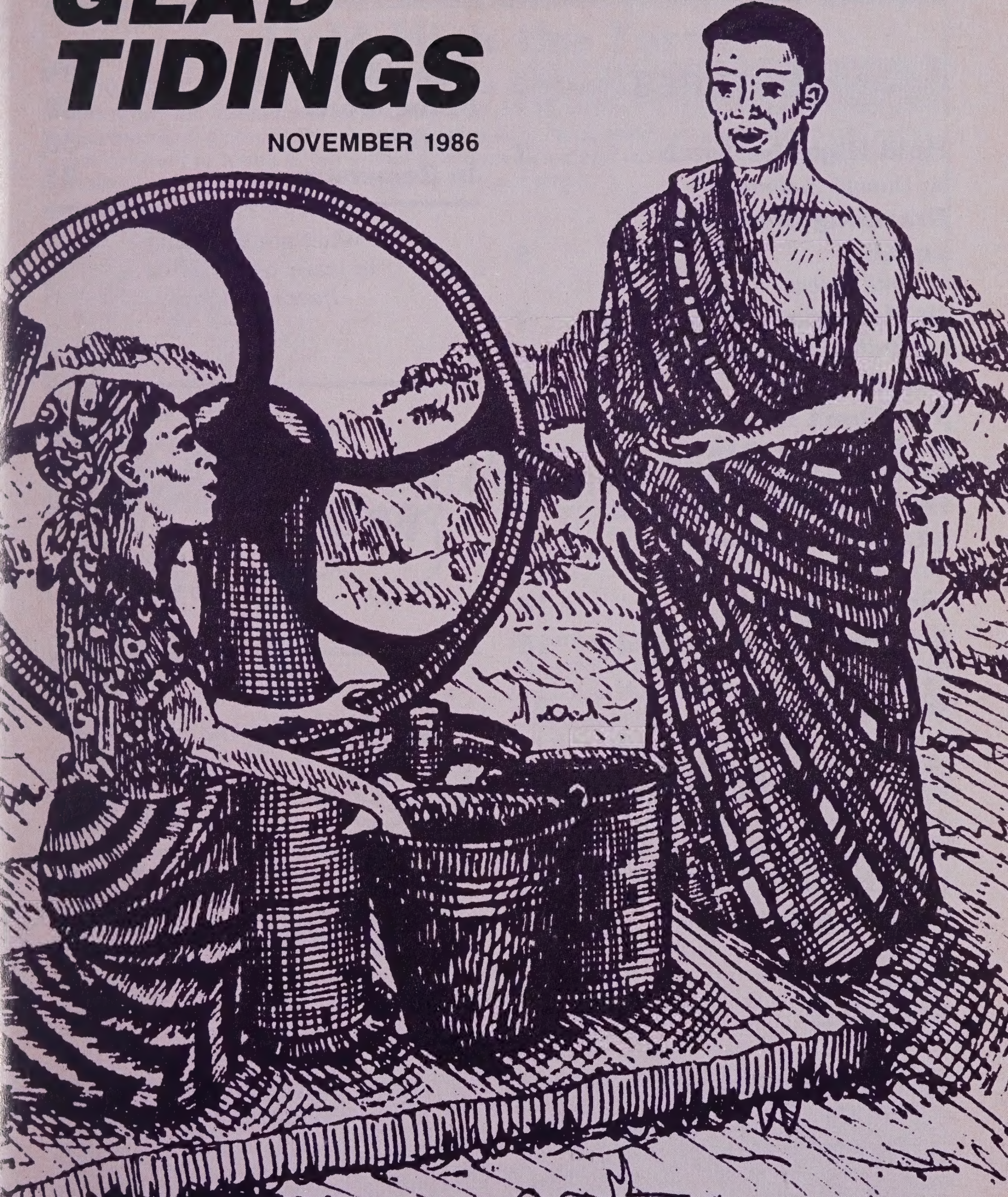
Whenever things get all mixed up
There seems no place to turn
Then go to Church you'll get the help
For which you badly yearn.
For family life church is the best
Since it can set the tone
And give the faith and learning too
And sureness to a home.
For marriage, birth or even death
The church can be the place
For happiness and comfort
Whatever creed or race.

It's true for most a church can help
And certainly they do
But when it comes to share the work
It must be me and you.
We'll be content to do our best.
And keep the sacred trust
For those that worked in years gone by
Had to depend on us.
Churches through the ages
Can see the paths they trod,
The roads ahead are also clear
For gifts are given by God.

Ella May Smith

GLAD TIDINGS

NOVEMBER 1986



"And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus."

Volume 62 No. 9 **GLAD TIDINGS** November 1986

FEATURES

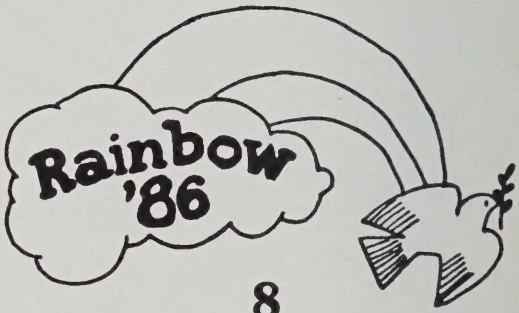
Hold High the Torch 3
by Donald Sutherland
Dreaming dreams of equality 5
by Patti Talbot
In Memoriam 7
— Ruth Colvin Buchanan
Rainbow '86 8
You Don't Have to be an Expert to make a Value Judgement 10
Dialogue: Reflections of an Indian Workshop 12
Sri Lanka — Comment 13
"Shanti, Shanti" 14
A Christmas Devotional 16
by Lois Klempa
Who and Where 21

REGULARS

Retirees Report 15
Dear friends 18
Celebrate Youth 20
Books 26
News 27
Highlights 28
Films/Resources 29
In the World 30
Historia 30
In Remembrance 31

What are we going
to leave our children:
Peace or War?

3



8

Who and Where
is everyone?

21

CREDITS

Cover art by Clara Henderson, Malawi

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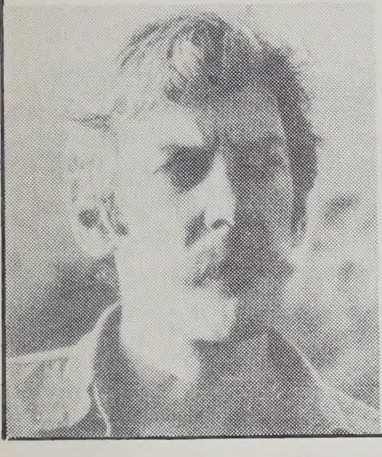
Hold High the Torch

The following appeal came across my desk from Donald Sutherland, well-known Canadian actor. Mr. Sutherland is an advisor to the Canadian Centre for Arms Control and Disarmament; a non-governmental organization. He summarizes the concerns and issues that confront us today in our efforts to ensure a peaceful world. His remarks are a timely challenge in this International Year of Peace. Editor.



Donald Sutherland

May 1986

Dear Friend,

As a parent, I want a peaceful world for my children. But because of the nuclear arms race, I know they are facing an uncertain future. What is worse, they know it too, and are afraid. My instinct is to protect them, as is any parent's. Our children shouldn't have to grow up in fear!

That's why the Canadian Centre for Arms Control and Disarmament was established — to help make sure that Canada does all it can to prevent nuclear war.

Like many Canadians, one of my earliest and most powerful impressions of war came from Remembrance Day readings of Canadian poet John McRae's verse "In Flanders Fields", written from the trenches of World War I. It tells us what we must do to relieve our children's fear.

I've thought a great deal about McRae's poem, especially the appeal in the last stanza: "Take up our quarrel with the foe." But what foe? Did he mean just the enemy army? No, I think that after four years of brutal, grimy trench warfare, McRae knew that the real foe is war itself.

And he went on to tell us that each generation in turn must take up the torch against war from the last generation. That torch is in our hands now. Our children's future depends upon our holding it high! So that, they too will have their turn.

Most of us expect our governments to take care of the arms race for us. Only public insistence, though, will ensure that they give arms control the attention it needs. Today the arms race is out of control. And speeding up.

This year alone, the world will spend some $800 billion on preparation for war. And there are now over 50,000 nuclear weapons in the world, when just 400 would be enough to bring on "nuclear winter" and the extinction of mankind. Think of the waste and the danger!

Now the arms race has taken a new and ominous twist — the arming of space. Both superpowers are rushing to develop space weapons. Star Wars supporters say these weapons will defend us like a shield and make nuclear arms obsolete. But the opposite is true. Space arms will intensify the race in nuclear weapons as each side tries to overwhelm the other's defensive shield.

Last year, Canada came under tremendous pressure to participate in Star Wars research. Some of its supporters argued that the program would create thousands of jobs for Canadians. Right from the beginning, the Centre spoke out strongly about Star Wars. Marshalling facts and figures, we showed Canadians why Star Wars is a threat to our security, and why it would actually create very few jobs in Canada.

The effort paid off. After listening to hundreds of witnesses across the country, the parliamentary committee set up to advise the government on Star Wars recommended a policy almost identical to the one we had proposed. A few weeks later, the government adopted that policy.

The credit for this victory of reason and sanity belongs to all Canadians. But the Centre was able to play a critical role by supplying them with the information needed to achieve it. That's what the Canadian Centre for Arms Control and Disarmament was set up to do.

Since then, we've been arguing for a strong Canadian endorsement of the Anti-Ballistic Missile (ABM) Treaty, which strictly limits the superpowers' space weapons programs. The ABM Treaty is now under severe pressure from both sides' military programs, and unless its supporters like Canada remain vigilant, it could be a dead letter by the end of the decade.

The renewal of the Canadian-U.S. air defence agreement (NORAD) this year gave Canada a golden opportunity to make our concern about Star Wars even clearer to the U.S. In two major studies and in testimony before a parliamentary committee, the Centre made the case that if Star Wars goes ahead, Canada will be drawn in through NORAD.

We at the Centre think Canada can make a real contribution to global peace. Canada is less bogged down than the superpowers in the ideological rigidity of Cold War thinking. It's easier for us to move beyond outmoded ways of thinking and develop practical new approaches to arms control. Avoiding nuclear war isn't just up to the superpowers. It's all of our survival that's at stake! And our children's future.

Since its formation three years ago as a private, non-partisan organization, the Centre has rapidly become Canada's leading national voice for vigorous Canadian arms control policies. Referring to it as "an independent little research outfit", the Globe and Mail called the Centre, "Ottawa's toughest potential critic".

While we've been forthright in our assessments of government policy, though, we've also been constructive and imaginative. For that reason, our views have regularly been sought by parliamentarians, peace movement activists, journalists, industry, and many ordinary Canadian citizens. Spar Aerospace, Canada's leading space technology firm, even contracted the Centre to help develop plans for a satellite, called PAXSAT, which would monitor a space-weapons ban.

Our children are counting on us not to drop the torch. But even as we help them to prepare for the future, to live happy and productive lives, they are afraid and uncertain.

1986 has been declared the International Year of Peace by the United Nations. That gives all of us a focus to redouble our commitment to working for a secure, peaceful future for our children. What are you doing to ensure that your children and their children have the chance to grow up in a peaceful world?

The Canadian Centre for Arms Control and Disarmament, established in 1983, receives financial support from foundations, corporations, government and concerned citizens. For more information write: The Canadian Centre for Arms Control and Disarmament, 151 Slater Street, Suite 710, Ottawa, Ontario K1P 5H3.

Dreaming Dreams of Equality

Patti Talbot, staff member of the Centre for Christian Response to Asian Issues, visited a fishing baranguay in the Philippines, early in 1986. Following is her report on the situation there.

by Patti Talbot

While the collapse of the sugar industry is causing hunger and even starvation among sugar workers in Negros Occidental, the real problem is of course not the ailing sugar industry, or hunger or even poverty. The real problem is the system that creates and maintains poverty. People in the fishing baranguay of Central Tabao, 30 km. from Bacolod are a little better off than the sugar workers of Hacienda Guinsang-an, but not much. They too are seemingly locked into a semi-feudal system of labour relations.

Each night the fishing boats go out. Four men to an open, 5 metre wooden craft, they are out from 7 p.m. to about 3 or 4 a.m. Whatever they catch must be split with the owner of the boat. The sharing system at Central Tabao means that the catch must be divided 2/3-1/3. Two-thirds goes to the owner of the boat and one-third is shared equally among the four fishermen. Sometimes they are paid in cash after the entire catch is auctioned by fish brokers to merchants who then sell the fish in towns and villages. At other times, the fishermen receive their payment in kind. This means that they must sell this fish, through middle men, in a separate part of the open plaza just metres from the beach that serves as the baranguay fish market.

Everyone in the baranguay, it seems, gets up to be in the marketplace when the fish comes in. At 3:30 a.m. I saw children of not more than 2 or 3 years old in the central plaza drinking steaming glasses of hot coffee. In the eateries that ring the plaza, one could see young girls helping older women serve hot coffee and food to the men who had just come in from the sea. Around the boats, young boys were helping the men unload boxes and divide the fish. When I remarked to my Filipino friends and guides, "Everyone is working so very hard!", they replied, "You see, it isn't true that Filipino people are poor because they are lazy."

I could see that this kind of description had been levelled at them through history books. Such a statement was a slap in the face to people like these. Indeed, it is not that there is no work that people are poor. The system of power and control whereby a very few are well off ensures that the majority of the people, like those of Tabao, stay poor.

Some of the people of Tabao had begun to try to change their situation. Some time ago, a local chapter of the FESFIN — the Federation of Small Fishermen of Negros — had been established in the community. Yet unity among the fishermen had been difficult to achieve. Many feared losing their jobs as owners made very clear their opposition to the Federation. Some of those who had joined experienced conflict not only with the boat owners but also with local officials. Several had been accused unjustly of misuse of boats by owners, and invariably officials took the owners' side against the fishermen accused. FESFIN, I was told, had been able to provide assistance for some of the local chapters by providing legal aid to fishermen who had actually been charged by owners.

FESFIN, and the local chapter in Tabao, was actively protesting against the sharing system. The opposition of the owners to the federation was then based on the very realization that they could lose their advantage if the system was changed. They made very clear therefore, that fishermen joining would receive less consideration when it came to hiring workers to go out in the boats. Thus out of approximately 2000 fishermen in the community of Tabao, only 300 were members of the local FESFIN chapter. As the chapter was still small and struggling, the members were collecting only very slowly what they needed so badly — capital to support their own self-reliant efforts at fishing.

It was interesting to note the role of the local PIC (Philippine Independent Church) priest, Father Rodrigo Anoran, in the action of the small fishermen. Though very young, (23 years old) and fairly new in the community, Father Anoran clearly played an important and respected role in the endeavours to organize the fishermen. As he began speaking out about the unjust sharing system in his sermons on Sundays, he too began to feel the pressure from the well-off in his parish. The message he was giving was not what they wanted to hear. Gradually, givings from the owners to the church offering began to decrease, so much so that Father Anoran's living support decreased drastically.

The stance of this quiet young priest did not change, however. When I stayed with him and his wife, then 8 months pregnant, they were in a house lent to them by his wife's parents. Their food and other needs were being met by those in the community who could least afford it.

Photo: Tsuneho Asada

"The real problem is the system that creates and maintains poverty."

Mealtime in the "convent" (as the Anorans' house was called) was truly amazing for me to see. There were always 7 or 8 of us at each meal; some helping chop the firewood, some helping prepare the food, some sitting talking or reading. While Mina, Fr. Anoran's wife, was cleaning the fish, one teenage boy was splitting the wood and another was watching the rice on the fire. A young girl was getting the fire ready to fry the fish, while someone else was setting the table. Meanwhile, Fr. Anoran and "Boy" (Hipolito) Junio, the leader of the FESFIN chapter, kept me engaged in a lively and earnest discussion of their situation. When we actually sat down to eat, there were 9 of us around the table. I could tell that having such a number was nothing out of the ordinary, for no one asked if they could join the meal, nor did anyone thank the Anorans afterwards. Each of us brought what we could to the meal in the way of food. Those who could not were also welcomed to the table. It was a community meal — what there was was shared with anyone who came and wanted to eat.

Towards the end of one long 2 or 3 hour conversation, I asked "Boy" Junio, whose family had lived for 4 generations in Tabao working in the boats, what kept him going. What was his dream. He smiled and laughed — something he and all of the others I met in Tabao were doing all the time — but was quite serious when he replied. "We want to work for a situation when there will be no owners and no workers anymore. We want to build a system where the boats will be owned communally and what we catch will be shared equally. Then and only then will we all be able to live a life that's worth all our work and that will be good enough to pass on to our children." It was a dream of hope and vision — one that was worth the present struggle to achieve.

In Memoriam

Ruth Colvin Buchanan

Ruth Colvin Buchanan, or "Miss Ruth" as she was known to many of her friends, died June 23 in Landour, India at the age of 93.

Born in Ujjain, India, Ruth was the daughter of John and Mary (MacKay) Buchanan, both medical doctors and missionaries with the Canadian Presbyterian Mission in Ujjain and later in Amkhut.

Ruth graduated from Queen's University, Kingston, Ontario in 1917 and went back to India for a short time to teach. Returning to North America she took teacher training and in 1920 began a career of teaching in the high schools of Toronto which included Havergal College and Oakwood Collegiate.

Following studies at the Sorbonne in France, through a scholarship from the Canadian government, Ruth taught French to 7 and 8-year olds in Canadian schools and was then appointed Inspectress of schools and based in Ottawa.

Due to her mother's poor health, Ruth returned to India in 1935, nursing her through her last illness. She stayed on with her father until he died in 1945, and then remained in the Amkhut area. For a total of 16 years, she lived and worked among the Bhil people.

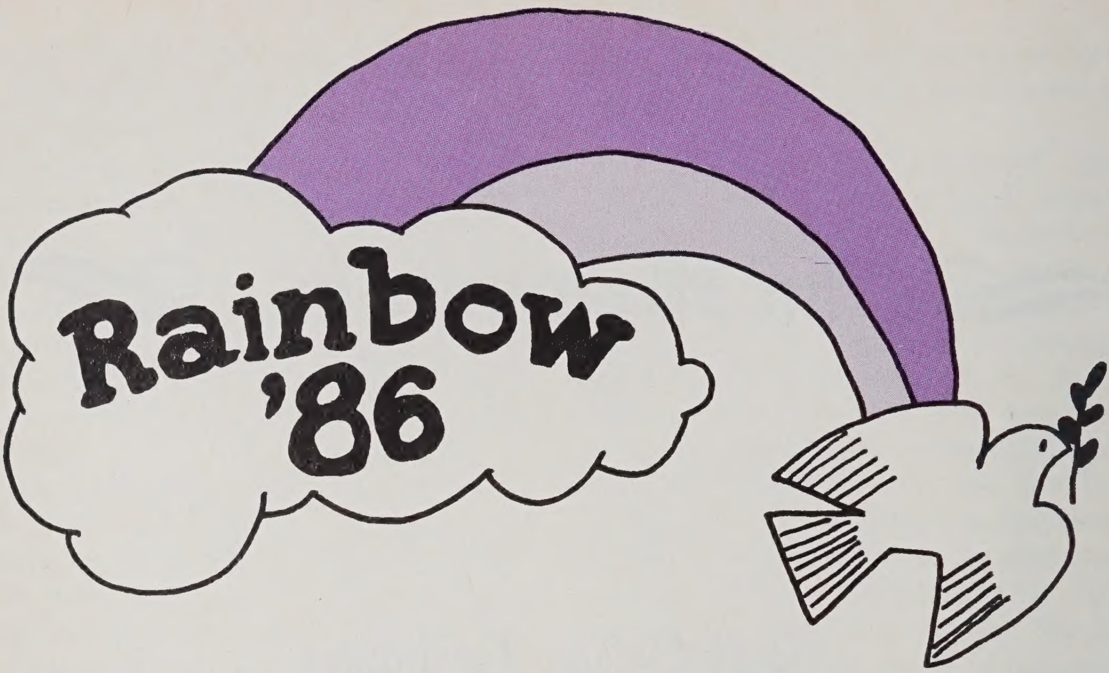
During the early 1950's Ruth went to Delhi to live with her sister Edith. When Edith retired from the College of Nursing in 1964, they went to Elcot Lodge, Landour where they spent 20 years, and then to Oakville Lodge.

On May 21, Ruth suffered a serious fall in their home after which her health deteriorated until her death in June. Ruth Buchanan leaves her sister Edith, still in Landour.

At her funeral service, mourners were consoled by these words: "Her struggle during these last, storm-filled monsoon hours reminds Edith — and us — of John Bunyan's Pilgrim, who said, "Now I remember, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' "

"Then, like Christian, she had no fear, and presently found ground to stand upon, and thus got over safely. . . . Joy and comfort awaited her, as did also the friends and family who had gone before, and the King himself."

The Society extends its sympathy to Edith in the loss of her dear sister.



PRESBYTERIAN CONFERENCE

A RAINBOW IS A PROMISE
A PROMISE FROM ABOVE,
A PROMISE OF FORGIVENESS,
AND EVERLASTING LOVE —

These beautiful words were part of the Theme Song, written for the conference by a talented member, Jean MacAskill, Knox Church, Calgary.

During the weekend, 275 women and men of all ages enjoyed worshipping together; studying; singing; making new friends; and reuniting with "old" friends in the beautiful floral setting of Olds Agricultural College, Olds, Alberta.

On Friday evening everyone experienced a Kaleidoscope of the history and culture of our church in Western Canada — from Manitoba to British Columbia. The "ladies and gents" dressed in period costumes, brought joy and laughter to the audience. Included was a skit on the W.M.S. van.

Theme speaker was the Rev. Charles A. Scott of First Church, Regina, and formerly a missionary in Malawi. Following each theme address, there was a short Bible Study.

Mrs. Sheila Kirkland led the singing. New songs were learned and enjoyed, and old favourites sung.

A wide variety of workshops were available. Some were of a serious nature — such as the "Cults Workshop" by the Rev. John Guy, Chaplain, University of Calgary. Others, such as the Music Workshop with Lois Snider from Memorial Church, Sylvan Lake, were of a lighter vein.

The other workshops were:

Equipping God's People	The Rev. Charles A. Scott
Native Canadians in the 80's	The Rev. Gordon Williams
New Frontiers in Missions	The Rev. George A. Johnston
Church Works with Youth	Miss Marion Barclay & Mrs. Yvonne Haliburton
Sharing Our Faith	The Rev. Jean Armstrong
Daily Personal Growth	The Rev. Gerald E. Graham
Coping with Stress	The Rev. J. Brown Milne
Time Management	Mr. John Watson
Christian Family Parenting	Dr. Ron Foubister
Visual Expression	Miss Creola Simpson & Mrs. Kay Mori
Clowning	The Rev. Jeff Chaloner
Third World Development Issues	Dr. Roy Neehall & Miss Gail Allen

We are thankful to all the leaders for their teachings and the learning experience they brought us.

An opportunity was provided to meet with overseas and national mission staff and visitors — The Rev. Ted and Mrs. Marilyn Ellis, Dr. Georgina Caldwell and Miss Jenny Liu from Taiwan; Mr. George Loom, Kenya; the Rev. Andrew Lee, Director of Korean Ministries, Canada; and Agnes Hislop, recently retired from India, now living in Saskatchewan. It was a time for all to hear more about their work and concerns.

Among the participants were Mrs. Clare Ellis, the President of the W.M.S. (WD) and her husband Ken. As well there were a number of women from the Synods of Hamilton & London, Toronto & Kingston and Quebec & Eastern Ontario. These included Barbara Woodruff, Adult Programme Secretary of the W.M.S. and two deaconesses, now retired, Frieda Matthews and Athalie Read, whose work for the WMS and BWM have made them well-known across the country.

On Saturday night the Rev. Jeff Chaloner and participants in the Clowning Workshop led the worship service. "Christian Clowning" as a way of sharing the Christian message is a comparatively new experience for many.

On Sunday morning the Rev. Nancy Steeves from Valleyview Church, Calgary conducted a beautiful Communion Service. A choir of about 60 delegates led the singing and sang two anthems.

Some of the Calgary women enjoy "dress-up" time.

Mickey Johnston of Edmonton and Anna Cunningham of Rocky Mountain House co-chaired the conference. Along with their very capable committee they produced a wonderful weekend.

Following the conference some 40 women enjoyed a three-day bus tour in the beautiful Rockies. They travelled from Olds to Sylvan Lake, Rocky Mountain House, through the mountains to the Columbia Ice Fields and on to Lake Louise, Banff and Calgary.

You Don't Have to be an Expert to Make a Value Judgment

by John Cleland Moyer

A lot of people seem to get uptight when church leaders take a stance on a social ethics issue. It's not so much that people mind the leader's particular stance as they mind religious leaders taking a stance, no matter what it is. Issues are seen as becoming more and more complex and one must be a specialist in the area concerned to make value judgments.

That is why some folks found the Canadian Catholic Bishops' statement on the economy so offensive. Economics is a specialized field requiring years of training. Some people felt that since the bishops weren't economists, they shouldn't be allowed to make public their opinions about the economy. The bishops talked about compassion and caring for the poor — terms which are not found in economic textbooks and don't fit into economic equations. The bishops can't be allowed to make decisions about the economy because they don't understand the complexities and the equations.

Nuclear energy is another area that should be left up to the experts — the nuclear technicians and physicists who understand how a reactor works and can therefore tell the rest of society whether or not it is safe. The 98 percent of society which doesn't know how a reactor works shouldn't be allowed to make decisions about it; they don't understand the complexities.

So we are in a dilemma. The experts tell us we have to be an expert to make value judgments. Yet our religious tradition tells us we have a Christian responsibility to make judgments. How do average people make value judgments?

We can start by de-mythologizing the expert. The expert is not objective. The expert has vested interests. Most of the experts work for big corporations. They develop models, techniques and new technologies which give the corporate structure more power. The experts made things complicated in the first place by building things like nuclear reactors. Then we are told that we have to understand these complicated technologies and models if we are to critique them.

I don't think we have to understand how something works to make a value judgment about it. I don't need to know how a gas chamber works before making a judgment on it. It is more important to know what a gas chamber does than to know how it works.

I think our task as socially concerned Christians is to learn to examine what institution, ideologies and technologies do. This doesn't prove that nuclear energy is evil or that the bishops' statement is correct but it does give us a starting point for making independent value judgments.

Hopefully, in examining what our society's institutions, ideologies and techniques do, we won't have to learn the hard way as the lamb in the following parable did:

"Once upon a time a lamb, with a love for objective knowledge, decided to find out the truth about wolves. He had heard so many nasty stories about them. Were they true? He decided to get a first-hand report on the matter. So he wrote a letter to a philosopher-wolf with a simple and direct question: What are wolves? The philosopher-wolf wrote a letter back explaining what wolves were: Shapes, sizes, colours, social habits, thought, etc. He thought, however, that it was irrelevant to speak about the wolves' eating habits since these habits, according to his own philosophy, did not belong to the essence of wolves.

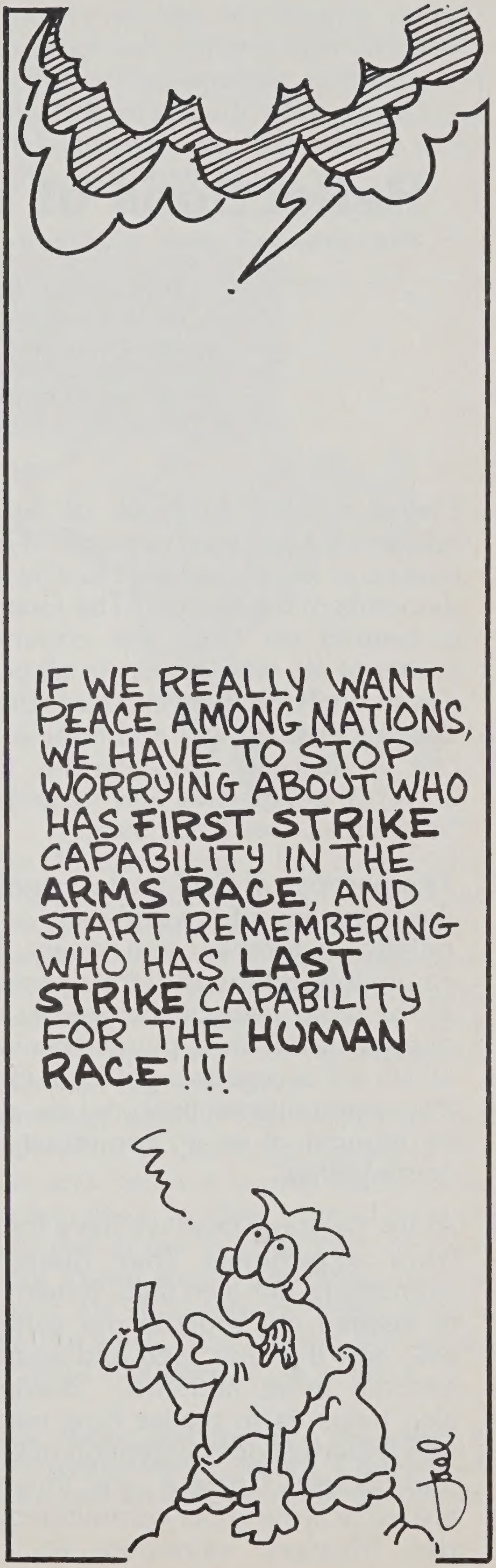
Well, the lamb was so delighted with the letter that he decided to pay a visit to his new friend, the wolf. And only then he learned that wolves are very fond of barbequed lamb." (Taken from: Rubem Alves, 'On the Eating Habits of Science' in Faith and Science in an Unjust World, Fortress Press, 1980, p. 41.)

The writer is a community worker at Warden Woods Community Centre, Scarborough, Ont. Reprinted from **Mennonite Reporter,** December 1984.

CORRECTION:

An error appeared in the October issue on page 16 in the second last paragraph. The second sentence should have read ". . . membership has increased *by* 49,000 . . .", not "*to* 49,000". There are some 200,000 members in the Presbyterian Church in Taiwan today.

Pontius' Puddle


IF WE REALLY WANT PEACE AMONG NATIONS, WE HAVE TO STOP WORRYING ABOUT WHO HAS FIRST STRIKE CAPABILITY IN THE ARMS RACE, AND START REMEMBERING WHO HAS LAST STRIKE CAPABILITY FOR THE HUMAN RACE!!!

DIALOGUE:

MISSION STUDY
1986-87

Reflections of an Indian Workshop

THE following eight points form the latter part of the Statement of an ecumenical dialogue workshop, January 16-18, 1986, held at Nagpur, India. Jointly sponsored by NCCI and WCC, it was attended by 25 people.

1. Dialogue with believers of other religions is a historical necessity of our times and we are impelled to it by the demands of the Gospel. The Gospel is centred on God, the common Father of all, who speaks to all peoples through the Spirit and leads them towards their growth and fulness of Life. In dialogue, we enter into this universal perspective and make this "mission of God" our own.

2. The purpose of God for humanity is the formation of a world-wide community of brothers and sisters. No community is formed in the real sense of the word without dialogue at the deepest level. In a pluralistic world which we accept as a gift from God, this communitarian final goal can only be thought of as a "community of communities".

3. At the personal level we have found from experience that dialogue strengthens our own faith. It helps us to deepen our roots in our cultural soil, and thus our faith and witness become more authentic. Dialogue also helps us to realise how partial and imperfect our perception of God and of Jesus Christ is, and thus we are led to grow in our commitment to the Mystery revealed to us. Moreover, even the witness to the person of Jesus Christ at times comes to us from our dialogue partners of other faiths, and this strengthens us.

4. An authentic inter-religious dialogue cannot ignore the fact that all religions, in their socio-cultural expression, have often been used in *ambiguous* and even *oppressive* ways. It is necessary for participants in dialogue to take honest account of this situation, and to seek to incorporate in their dialogue an evaluation of the role religions have played in society and how deeper religious resources may be found to overcome these problems.

5. Groups working among the poor may discover in inter-religious dialogue spiritual resources to help bring about group cohesion and to strengthen the will of the people to struggle effectively with their common problems.

6. We feel that the people in our congregations need to be educated and equipped in the concept and activity of dialogue with people of other faiths. In fact, the country as a whole is in dire need of a "culture of dialogue" and the churches should be an instrument to help creating it.

7. Inter-faith dialogue operates at different levels and therefore takes many forms and shapes. It is the duty of the local and diocesan congregations to identify the areas where dialogue is more urgent and likely to be fruitful and to take the appropriate initiatives in the matter. They will also support, where appropriate, the initiatives for dialogues taken by other religious groups.
8. In particular, we recommend that (a) our younger pastors and seminarians and the laity be seriously introduced into the ministry of dialogue, and (b) that our educational institutions develop in our younger teachers and students an attitude of openness and dialogue with the peoples of other faiths and their values.

—from CCA News, February 1986

Sri Lanka – Comment

by Florence Webster

This beautiful land, situated off the southern tip of India, is famous worldwide for its production of tea and natural rubber, revenue-producing crops which women of the country help to harvest.

The country consists of three major ethnic groups, the Sinhalese (the largest group), the Tamils (coming from the south of India to work in the plantations), and the Burghers (whose ancestors intermarried with Portuguese, Dutch and English immigrants). Major religious groups are the Buddhists, the Muslims, the Hindus and, as a small minority, the Christians.

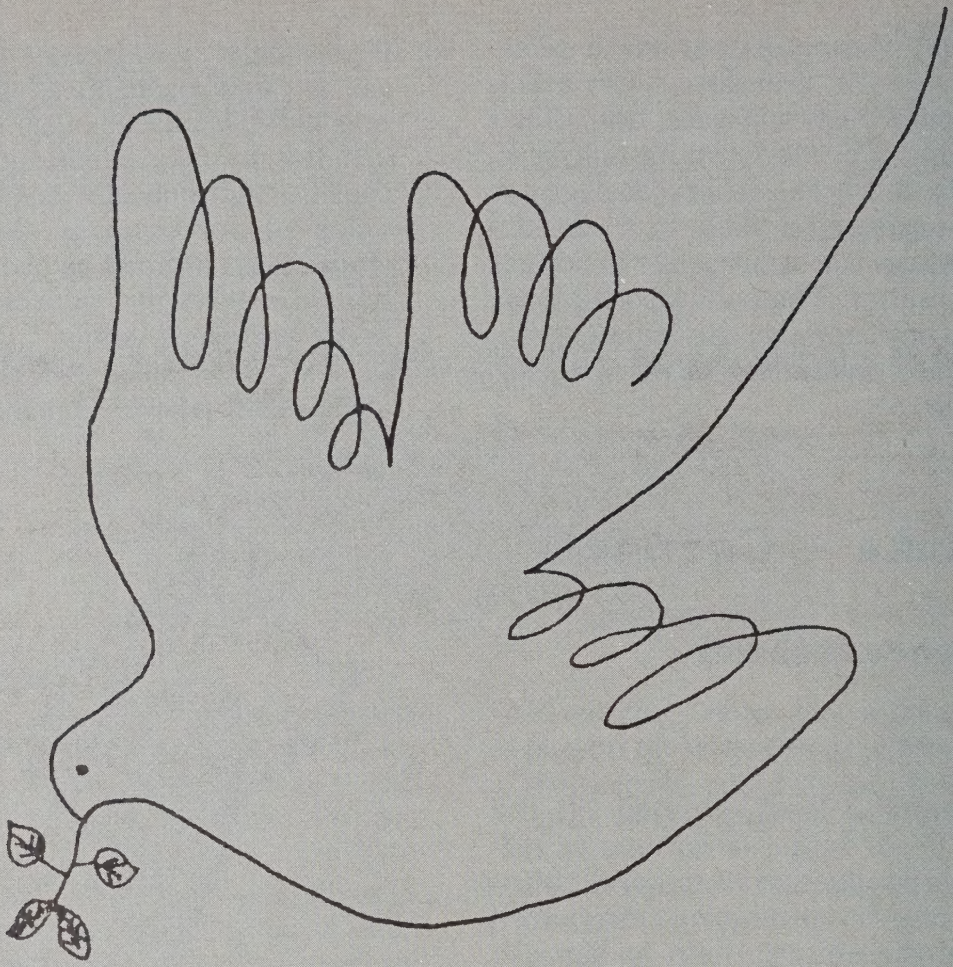
Major difficulties exist at the moment between the Sinhalese majority and the Tamil minority. Racial strife has been a problem ever since the country gained independence from Great Britain in 1948. The Tamil minority is seeking to form an independent state.

The women of Sri Lanka endure the same status and economic struggles as do their sisters in North America. Having said that, many have achieved high rank in the government, including the position of Prime Minister. On most occasions women have served in the cabinet of the government in power.

The Christian church has been in the forefront in the provision of education, and has been instrumental in making free education available to boys and girls alike, up to university level. Women coming through the educational system have been able to move into positions of prominence and authority.

Canadian women can rejoice in the achievements of their counterparts in Sri Lanka, and continue to pray that barriers be broken down to allow women an ever greater role in the development of their country. Prayer should also be offered for peace in the strife-torn northern region where the clash between the Sinhalese and Tamils has been most evident.

— Mrs. Major Webster is a member of the Women's Inter-Church Council of Canada and an officer in the Salvation Army.



"SHANTI, SHANTI"

There is a big hue and cry about the world not being a peaceful place to live in. Communism, apartheid, terrorism, nuclear armaments, political murders, arms race, and so on, put a human being in constant fear of destruction by one means or other.

Each morning when you pick up the newspaper the bold headings convey unrest all over the world. As soon as you step outside you are exposed to danger. In some places living is easier than in others. But there isn't always peace, either we do not have peace of mind or the unrest around us is too much to cope with. On the other hand there is so much disturbance around us that our minds are not at peace. Can we break this vicious circle?

Shall we chant "Shanti, Shanti" (Peace, Peace) and peace will prevail? Or shall we sit and watch things happen and hope that peace will return and reign. What are we to do? We must meditate, pray, read peace-giving scriptures and impart peace to others while trying to attain it ourselves.

The human race is bound by a common feeling of being peaceful and a desire to have peace around us. Most of us have that feeling. We are letting the few who have the unrest, violence and terrorism take over our peace of minds and our dwellings. At all costs peace has to be established in the world through the parallel efforts of each and every adult living on this earth of ours created by God Almighty as part of God's creation to exist in harmony in the universe.

—Adapted from *Peace* by Maya Michael, India. Asian Church Woman

Retirees Report:

– Ruth with her cousin Bill Yeandle at the 90th Anniversary of the Chinese Presbyterian Church, Vancouver.

Ruth Yeandle began work in 1931 among the Chinese people in Vancouver. She retired from full time work in 1968 and then continued for a while on a part-time basis.

Today Ruth keeps active with a weekly Bible Class, mostly from Fairview Presbyterian Church, Vancouver, B.C. Ruth is a member of the Chinese WMS group and still attends services from time to time at the Chinese Presbyterian Church in Vancouver.

Ruth writes, "It is a joy to see many former kindergarteners now serving as elders, members of Board of Managers, etc.

"Last year for their 90th Anniversary, Anne (Wilson) Hallgren and I were on call for much information and even a short skit which we put on depicting the founding of the work in 1895."

Ruth lives in a Senior Citizen's building in Vancouver.

This is the 2nd in a series on retired former staff of the Society. All the names and addresses are listed in the "Who and Where" in this issue.

World Day of Prayer
1887-1987
is
One Hundred Years Old
and
Ready for the Future
if . . .
YOU SHARE THE VISION!

Imagine! the World Day of Prayer is 100 years old in 1987. One hundred years ago, in the United States, one woman, Mary Ellen James had a vision that American women should set aside a special day to pray for people at home. This was an historical period of unrest, crime and violence.

Similarly, in 1918, following the first World War, Bessie McMurchy, a Canadian Presbyterian and four other women, representing five denominations gathered in Canada and joined their American sisters to pray for peace, justice and reconciliation.

In 1929, this idea of a Day of Prayer spread to Asia, and became known as the World Day of Prayer. At the present time 170 countries participate, and it's time to rejoice!!

Someone in your community will be receiving kits with many suggestions and ideas for making a special occasion of the 100th birthday of the World Day of Prayer. Open these kits, find the idea that best suits your community, and use it to commemorate the fruition of one woman's vision.

The power of prayer which circles the globe on one special day each year, can change the world in this time of unrest, crime and violence.

Let's celebrate! Let's have a PARTY!

Women's Inter-Church Council of
Canada,
77 Charles St. W.,
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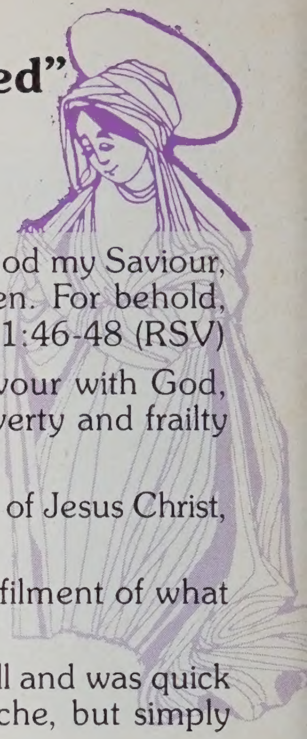
“All generations will call me blessed”



A CHRISTMAS DEVOTIONAL

by Lois Klempa

Leader: “My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed.” Luke 1:46-48 (RSV)

Response: Blessed indeed is Mary, for it was she who found favour with God, a young girl scarcely more than a child, in whose poverty and frailty God’s riches and power are revealed.

Leader: Blessed indeed is she who was chosen to be the mother of Jesus Christ, our Saviour, born a child and yet a King.

Response: Blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.

Leader: Above all, blessed is Mary because she heard God’s call and was quick to obey, not counting the cost of shame and heartache, but simply trusting herself to God’s mercy and goodness.

Response: And blessed are all those who, like Mary, hear the Word of God and keep it.

Prayer: It was not to kings in palaces or to priests in temples, O God, but to a poor young girl who had neither pride, nor riches, nor power, upon whom you bestowed your alarming favour. We thank you, O God, for Mary, whose fear and uncertainty was turned to rejoicing with the realization that you had chosen her to be the mother of the long-awaited Messiah, that she was to be the one through whom your Word would be made flesh. We thank you for her obedience, her total surrender of her will to yours, anticipating Christ’s perfect obedience. We thank you for her faith. For, although she did not know what the future had in store for her, she trusted in your goodness and grace. May her example of obedience, faith and trust be an inspiration to us as we try to be faithful followers of Jesus Christ, in whose name we pray. Amen.

Hymn: No. 136 — “Child in the Manger, Infant of Mary”

Scripture: Luke 1:49-55

Meditation

Reader 1: Luke composed his gospel some 100 years after the birth of Jesus. His concern was to place the story of Jesus’ nativity within the total context of salvation history. He linked Mary’s story with the story of the faithful remnant of Israel who waited for the joyous coming of God’s Messiah. Mary is the “Incarnation of Israel.”[1]

Reader 2: Mary is “the Daughter of Zion, who was waiting throughout her sad history for the joyous birth of her hope, the promised deliverance of the Lord.”[2]

Reader 3: Mary has been called “the new place of God’s dwelling, the Ark of the New Covenant, the place where God’s final visitation to his people is taking place.”[3]

Reader 1: Mary "stands out among the lowly and poor of the Lord who confidently hope for and receive salvation from him. It is with her, the glorious Daughter of Zion, that the times are fulfilled after long ages of waiting for the promise. . . ."[4]

Reader 2: We can think of Mary as the first true believer, in fact, probably the first Christian woman. Mary entered God's plan by the total commitment of her whole self. Luke's emphasis on Mary's act of faith suggests a real partnership with God in God's plan of salvation.

Reader 3: The whole meaning of the Magnificat can be summed up in the words, "God loves the poor." In her Magnificat, Mary stands in the prophetic line of women. Like Miriam in the Old Testament she sang her song of victory for the oppressed.

Reader 1: The Magnificat echoes Hannah's hymn of messianic expectation. "Hannah's redemption by God from the shame of barrenness is used as an image of God's revolutionary power in history. God reverses the present order of power and powerlessness; he breaks the power of the mighty and gives strength to the feeble."[5]

Reader 2: In her Magnificat, Mary also echoes the prophets of the Old Testament who point toward a new social order when God's peace and justice will reign. Mary announces the inauguration of this new order with the coming of Christ himself. Christ came to "preach good news to the poor, . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed. . . ." (Luke 4:18)

Reader 1: Mary has been called the first revolutionary of the new age. Her message is still revolutionary today. Our calling is to be on the same side as Mary. Our calling is to work for justice and peace in the world, to make the love of God concrete in the midst of suffering humanity.

Prayer: We confess to you, O God, that in the insulated comfort of our own homes and churches, we have had too little regard for the misery and poverty and injustice that lies just outside our doors. We close our eyes and ears to it because, seeing and hearing, we might feel obliged to respond, and we are loathe to rouse ourselves, to upset the comfortable routines of our daily lives. Forgive us, dear God, for being such lukewarm Christians. We know we have not been totally committed to Jesus Christ and his mission. Prod us into action. May we not be content to salve our consciences by occasional acts of charity. Recognizing that all are one in Christ, may we work together, rich and poor, so that all may dwell in a world where peace and justice reigns through Jesus Christ our Lord, in whose name we pray. Amen.

Hymn: No. 110 — "Hark the glad sound!"
or No. 113 — "Hail to the Lord's Anointed"

Benediction: May the holy child of Bethlehem, born of Mary, be born in each one of us at this Christmas-time, and may we incarnate in our lives the message of peace, justice and love which he proclaimed — not by words alone, but through his life, death and resurrection. Amen.

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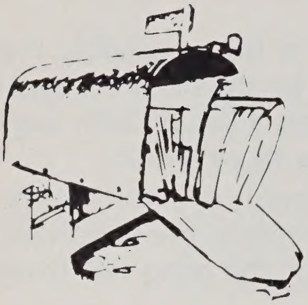
1. Thurian, Max. *Mary, Mother of the Lord, Figure of the Church*. London: The Faith Press, 1963, p. 16 2. Ibid. 3. Ibid. p. 51. 4. 2nd Vatican Council 5. Ruether, Rosemary Radford. *Sexism and God-Talk*. Boston: Beacon Press, 1983, p. 152.

Dear friends,



Changhua Christian Hospital
Changhua, Taiwan 500,
Republic of China
August 1986

Here in Taiwan it has been quite hot — the highest temperatures in central Taiwan. I'm thankful we haven't had any typhoons and it hasn't seemed quite as humid. There still have been a few earthquakes — worse on east coast than here and more this year than usual.

The hospital continues to be busy — we now have 573 beds and over 90% filled or 500 each day. In fact these two weeks we have many in the corridors again. Many babies born — this week 65 to 70. Last week we were also busy as over 10 people were burned at a sports event and so we had extra dressings, etc. to do for them. They are coming along well now. The wards in the Nan Guo are nearly full too. We had nearly 100 new nurses in July and August so we are still teaching and training them.

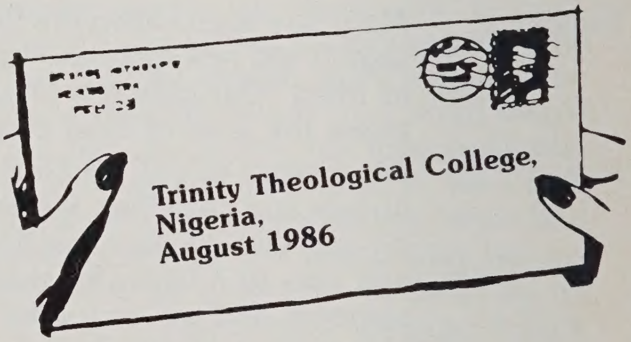
Tonight we have a Welcome Party for all the staff at our hospital. Deirdre and I are going to do something for entertainment — likely a song or a game. It will be on the 10th floor of the new hospital, put on by the Pastoral Care Committee.

Friday, August 8th is Father's Day here in Taiwan. "Eight" is pah-pah and thus sounds like father too. It seems to be more commercialized than before so they are learning from the west.

The hospital is not quite as busy this month as it is the ghost month in Taiwan and many are afraid of the ghosts that are around and so they don't want to have surgery or be married. There are three large pai-pais — which are their worship celebrations. Yesterday was Lover's Day and so they had to pray to those gods.

Thank you for your continuing prayers and support. Please continue to pray for us that we may serve our patients well and be a continual witness through our work and service here. Pray for all our new nurses that they may learn quickly and be committed to their nursing.

Joy Randall



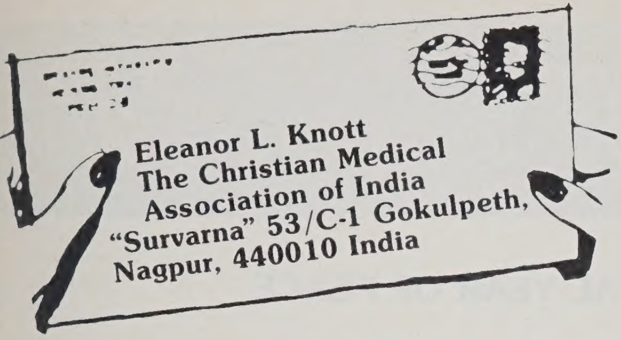
Trinity Theological College,
Nigeria,
August 1986

Beloved in the Lord,

Greetings In His Holy Name. I want to tell you that I am having the Glad Tidings magazine regularly. I am studying to be a woman minister and to be frank the materials I read from the magazine do help me greatly in my ministry. By His grace I will finish my course next year in June.

Thank you very much for your regular supply. May God be with you all. I do share the magazines with some groups of people and they are benefited. They do extend their gratitude to you all.

Yours In the Lord,
Elder Hannah A. Otu



Eleanor L. Knott
The Christian Medical
Association of India
"Survarna" 53/C-1 Gokulpeth,
Nagpur, 440010 India

My furlough passed all too quickly, and there were many I did not get to see. It was good to live in the new missionary residence in Toronto for part of my furlough, to have the use of a friend's car, and also meet some new WMS members, as well as renewing friendships. The trip back was good, and I've been told I look rested.

My work assignment this term will be to assist the General Secretary in Public Relations, correspondence, publications, etc. We are starting a monthly 2-page staff newsletter called *Inside CMAI*, for which I'm to be responsible. I'll be helping with the 4-page "Life for All" newsletter for CMAI members, and proof-reading the quarterly CMAI Journal.

My responsibilities will also include helping in the search for a full-time Paramedical Secretary. Currently we have a person on loan for one year. Also I'm to assist our present Paramedical Secretary as needed in planning workshops, preparing for the Biennial Conference and in building up the membership. It appears that I'll be travelling less, but I will be in Delhi to prepare for the Biennial Conference, to be held September 28 to October 2nd. This is our 60th Anniversary.

I'm getting settled into my house. This is rainy season and it has rained daily since my return. The back yard is a jungle, although all the potted plants died.

Last night I woke at midnight to a bang! One of the pans in the kitchen had crashed to the floor. When I got up I couldn't see anything, but this morning saw evidence of what might have been a rat. There are spaces under the doors where one might sneak in.

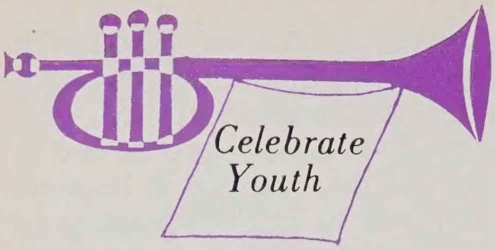
It is good to be back. The pace here tends to be a bit more relaxed, and there seems to be more chance to "be still and know that He is God", although we have our busy times in the office also.

I'm also getting involved in the local church group. There was a party for this whole church at the pastor's home to celebrate the first birthday of his brother's daughter. First birthdays seem to be celebrated with pomp here.

Eleanor Knott

We can, if we will, feed the
hungry and heal the sick;
We can, if we will, seek for
the stars and renew the earth;
We can, if we will, build a nation
of harmony and reconciliation, where
each lives by the gifts of others
and none at their expense.

— Old Celtic prayer



1986 – INTERNATIONAL YEAR OF PEACE

Some time ago the United Nations set aside the year 1986 as a time of reflection and planning for world peace. They wanted to encourage people of all ages during the year to think about what they can do to bring about world peace and establish better relationships between individuals and governments.

During the season of Advent, when we await the coming of the Prince of Peace, groups of children and youth would find a study of Peace and what it means in terms of cost, sacrifice, benefits for all, to be most helpful. These are the people who in the days ahead will be responsible for what happens. They need to be guided toward a solution for world problems that can lead to peaceful co-existence with their neighbours.

As you make out your Christmas gift list be selective in choosing gifts and toys that promote peace not war. The pamphlet "Toys are for fun" talks about the different lessons people learn as they play together.

"When we play together (in peace) we learn":

- that everyone has rights
- everyone has different gifts
- sometimes we have to give as well as take
- to solve problems by talking, sharing, compromising.

When we play "war" or violent games

- we create sides — we and they
  — ours and theirs
- we try to solve problems by fighting
- we start fights and create enemies
- we make one group, one race, one person more important than anyone else
- we make "war" seem OK.

There is a song in "South Pacific" by Rogers and Hammerstein which says something about the way in which we foster hatred and fear and racial discrimination in our children. As adults we "drum it into their little ears". They listen to what we say. They watch our actions. They follow our example.

"O God help us to set an example that leads to love and peace."

Lois Powrie

The pamphlet — "Toys are for Fun" may be obtained from:
CANEC
85 St. Clair Ave. E.
Toronto, Ontario
or any CANEC outlet for $9.00 per hundred.

1986
International Year of Peace

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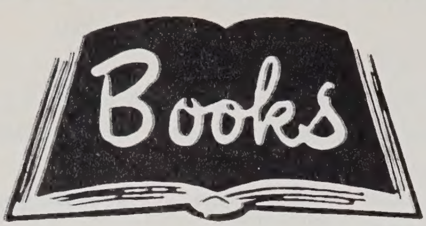


Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

NO SMALL LEGACY *by Carol Hancock. Published by Wood Lake Books. Price $9.95.*

Producing a bouncing new baby, and a major new book simultaneously, is no small feat. Especially with an energetic two-year-old named Kate underfoot. Rev. Carol Hancock of Armstrong has done it.

The book *No Small Legacy* is an analytical biography of Nellie McClung. The manuscript for the book was completed in February, just a few days before the birth of a new sister for Kate and a daughter for Carol Hancock and Steve Willey.

Through it all, Hancock found herself identifying with her subject, Nellie McClung, who wrote in 1901, "With three small children and a house to run, you can imagine what sort of frame of mind I'm in. In fact, the frame is all that is left of my mind."

No Small Legacy was written to celebrate two important anniversaries: the 50th anniversary of the ordination of the first woman in the United Church of Canada, and the 25th anniversary (in 1987) of the United Church Women.

Nellie McClung was described by an earlier biographer as "perhaps the most celebrated and controversial woman ever to figure in Canadian public life." In the first half of this century, she was famous across Canada and to a lesser extent in other countries as a politician, author, and a feminist reformer.

McClung was a major force in winning the vote for Canadian women, especially in Manitoba and Alberta where she was most active. Her colourful efforts to raise the consciousness of a society that was often indifferent to the suffering of women and children, earned her both admiration and anger.

While McClung is most often remembered for her political work and her novels, she was most fundamentally a woman of deep religious conviction. In her biography, Carol Hancock focuses on this aspect of McClung's life, and demonstrates how her concerns for women's suffrage and the general welfare of people, sprang from her Christian convictions.

The book was a labour of love for Carol Hancock. During the course of her studies at St. Andrew's College in Saskatoon, she studied the life and work of Nellie McClung, and found in her a strong sense of "companionship".

That "companionship" is well reflected in *No Small Legacy*, and will be the experience of women and men who read this remarkable and important new book.

KEEPING COMPANY WITH NELLIE McCLUNG. *Published by Wood Lake Books. Price $4.95.*

Not only will *No Small Legacy* (above) be read across Canada, but it will be studied by groups of women and men using a special study guide.

The guide leads participants through six intense sessions looking at the life, work and methods of Nellie McClung, and how these can inspire and instruct people today. *Keeping Company with Nellie McClung* was written by a team of educators, Catherine Francis of Keremeos, Sue Laverty, Dorrie Petty, Marilyn Perry and Mary Robertson of Naramata, and Bev Milton of Winfield. The study guide and the book will be used by various groups, especially the United Church Women, in study sessions across Canada during 1986-87.

THE ANNUAL OF CHRISTMAS LITERATURE AND ART, Volume 56. *Published by Augsburg (Concord Canada). Paper $9.95. Cloth $21.00*

Here is a gift and collector's item to enjoy throughout the Christmas season. This volume of the Christmas annual highlights the customs, art and music of Eastern Orthodox Christianity. The article, *Eastern Orthodox Christmas*, for example by Don Wisner, explains the difference between the celebrations of Eastern and Western Christianity.

Family Christmas customs of Eastern Christians in Greece, Russia, Romania, Armenia and the Ukraine are described. The music section presents lovely melodies of Ukrainian carols. The intriguing art form of the icon is explored in an article about a Russian nativity icon.

All this and more. You won't want to miss getting a copy of this treasure.

NEWS

LEONARD PELTIER AWAITING APPEAL

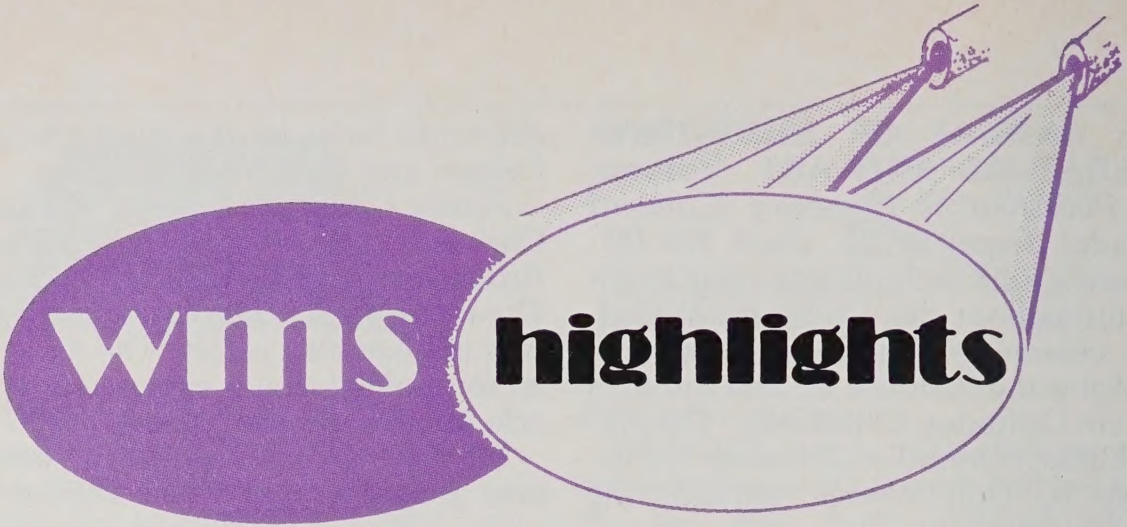
A letter was received from the Minister of Justice and Attorney General of Canada, the Honourable Ray Hnatyshyn, by Barbara Woodruff, WMS Secretary for Adult Programming. Barbara had sent a petition to the office of the Minister earlier this year, signed by delegates to Council and others, requesting a new trial for Leonard Peltier. Mr. Peltier, a Native Canadian, has been imprisoned unjustly in the United States for 10 years.

Mr. Hnatyshyn's reply states that: "Following extradition from Canada, the case in the United States has involved a profound and probing examination of the conduct of the investigation and prosecution of Leonard Peltier by American authorities. Primarily, it is suggested that investigative and prosecutorial officials suppressed and ignored evidence which could have been helpful in the defense of Mr. Peltier. These arguments have been advanced in the United States Court of Appeals for the Eighth Circuit which is presently considering the matter.

"Officials in this Department continue to endeavour to keep abreast of developments in this case, and to appreciate the degree to which the suggestions of improper conduct on the part of the U.S. authorities can be substantiated. You must appreciate, however, that neither Mr. Peltier nor the relevant evidence is amenable to any claim Canada might now wish to assert in order to unravel the historical facts surrounding the investigation. I think it appropriate to await the outcome of the domestic litigation in the U.S. Courts before attempting to reach any conclusions concerning what happened or whether any course of action is indicated."

UNITED CHURCH APOLOGIZES TO NATIVE PEOPLES

SUDBURY, Ontario — In a solemn ceremony punctuated by pounding drums and wailing chants, the 370-member General Council of the United Church of Canada (here, 13-22 August) formally apologized for failing to "recognize, learn from, and share in native spirituality, and for the resulting destruction of dignity, culture, and spirituality". The apology was voiced by UCC Moderator Robert Smith. He told native elders sitting in a circle around a fire in a tepee he was not apologizing for the Christian gospel, but rather for the "imposition of European language, dress, and values on a proud people as a condition of their hearing the gospel of Jesus Christ".



wms highlights

PRESBYTERIAL NEWS

The Winnipeg Presbytery, **Winnipeg** Presbyterial, Board of the Anishinabe Fellowship and friends met at St. John's Church on August 21, 1986 to bid farewell to the Rev. Elisabeth Nitsch.

Mrs. Nitsch has been the director of the Anishinabe Fellowship Centre for the past seven years. She is leaving Winnipeg to take up her new duties as minister of the First Hungarian Presbyterian Church in Windsor, Ontario, effective September 1, 1986.

Presentations were made to Mrs. Nitsch from the Presbytery of Winnipeg and from the board and friends of the Anishinabe Fellowship.

The 5th annual retreat of **Westminster** Presbyterial was held at Camp Douglas with Mrs. Irene Bleakley as Director. Morning aerobics, prayer time and Bible Studies were followed by afternoons that included car rides, swimming, hiking, handcrafts and fellowship.

Evenings began with sing-songs, solos and skits, followed by devotions and a speaker.

Two former Camp Douglas Committee members who volunteered their time and talent to the Mission Aviation Fellowship in Asia brought slides, artifacts and stories. Another speaker was the Rev. Tong, a Presbyterian minister from Taiwan who is now with the Seaman's Mission in Vancouver, and previously worked in Brazil.

A donation was sent to Taiwan, to be used as a scholarship to enable mountain boys and girls to attend school.

ANNIVERSARIES

The highlight of the 100th Anniversary of **St. Peter's** WMS, **Madoc**, Ontario was a tea and social time on June 28, 1986. WMS members dressed in old-fashioned costumes. The church hall was decorated with pink tablecloths and roses. Background music was provided by Miss Lamoine West and students of the organist, Mrs. Edith Aylsworth.

The following day M.P.P. James Pollock presented a plaque to St. Peter's commemorating 150 years of Presbyterianism in the Madoc area and 100 years of WMS service. Miss May Nutt and Dr. Mary Whale of Toronto were out-of-town guests.

On June 28th, 1986 **St. Andrew's** WMS, **Ross**, Ontario celebrated their 100th Anniversary. The Rev. M. D. M. Blakely organized the Ross WMS in 1886 with his wife Mrs. Blakely acting as the first president.

Mrs. A. H. Whitten, Presbyterial President of Lanark and Renfrew, was the guest speaker, the theme "Be doers of the Word and not hearers only."

The Rev. R. Currie led a Hymn-Sing

and a Skit "Tell me Doctor" was portrayed. Two granddaughters of the founder were present — Mrs. Barbara Caldwell and Mrs. Velma Akre.

The 100th Anniversary of the WMS of **Knox** Church, **West Lorne**, Ontario was celebrated at a special service on Sunday afternoon, July 6. Special music was provided by a choir of Junior Life Members accompanied on the flute by Miss Tracy Okalison and organist Mrs. D. Carmichael.

The 100 year history of the society was read by Mrs. R. Brown. A candle ceremony was held with white and blue candles being lit as tribute was paid to past and present members. The minister of Knox, the Rev. Sabrina Caldwell delivered a special message.

FILMS/ RESOURCES

Toys are for FUN (Not for Fighting)

"All religions have a vision of shalom, of a better world. If people care about the children of the world and about the planet the children will inherit, then they cannot ignore the way children play or the toys they use."

The Canadian Council of Churches, in cooperation with Christian churches across Canada, has produced a pamphlet in order to state religious objections to war toys and to provide a means of protesting the militarization of children.

Copies are available from
CANEC,
85 St. Clair Avenue E.,
Toronto, Ontario M4T 1M8
at $9.00 per 100.

SIKHS IN CANADA FEATURED ON MAN ALIVE

MAN ALIVE is in its 20th season on CBC television with its original host Roy Bonisteel.

Included in the 1986-87 series is a program of interest to groups studying "Crossroads in Southern Asia" — a look at the Sikhs of Canada, in light of the current conflict between Hindus and Sikhs over the future of India's Punjab State.

Featured in another program is the Aga Khan, spiritual leader of 15 million Ismaeli Muslims. Watch your local listings for these programs on Wednesday evenings.

AMNESTY INTERNATIONAL

25th Anniversary Issue of *News of RELIGIOUS PERSECUTION*

newsletter, April 1986

available from: Glad Tidings office.

This special edition is available to all those concerned with injustice and violation of human rights. Included are many examples from around the world where AI has information and is taking action. Also included are ways local groups can help the work of Amnesty International.

In The World - BWM News

INDIA

1986 marks the Diamond Jubilee of the Christian Medical Association of India, an association which links many Christian hospitals, doctors, nurses and paramedical personnel in fellowship, study, service and witness. Christian medical ministries continue to have a very significant impact on the life of India.

PAKISTAN

Dr. **Richard Allen**, the first Canadian Presbyterian appointed to work in Pakistan, returned to that country in August after a short furlough in Canada. He has been reassigned to the United Christian Hospital in Lahore, his assignment being to set up an urban community health programme with the focus on health education and tuberculosis.

CANADA

The Rev. **Apack Song**, a 1986 graduate of Knox College, will begin ministry, together with his wife Ruth on the Mistawasis Reserve, Saskatchewan, in September. Apack and Ruth are the second couple from Taiwan to minister on Mistawasis. Dr. Stephen and Mrs. Leone How were there for many years.

historia

It was December 1963 when the first WMS meeting took place at Trinity Presbyterian Church, Willowdale, Ontario. A group of dedicated women with a keen interest in mission saw the need for such a group in this ten-year-old congregation.

Miss Giollo Kelly then Executive Director for National Missions for the WMS (WD), spoke at this organizational meeting, attended by sixteen, and Miss Mary Whale then Executive Director of Overseas Mission, WMS (WD), at the first official meeting in January. Miss Whale mentioned that this group had the honour of becoming affiliated exactly 100 years after the very first women's group in Canada had met in Montreal.

Seven women present at that first meeting are still members today. The first project undertaken was a "Missionary Map" which is still in use and is displayed for the congregation at the annual Mission Sunday.

PRESBYTERIAN CHURCH CALENDAR 1988

"GOD'S PEOPLE" is the theme for the 1988 Presbyterian Church Calendar. Slides taken should include the vast realm of "God's People", namely *HUMANKIND*. In a nearer realm, God's People could be the people in and around The Presbyterian Church in Canada.

Please keep in mind that slides should also be suitable for summer, winter, Christmas, Easter and Thanksgiving. REMEMBER, the focus and the colour must be sharp; the slide must have strong visual impact, and it should tie in with the theme.

YOU WILL RECEIVE $50.00 FOR EACH PHOTO WE USE!

We will accept up to a maximum of 12 slides from each participant so please, be selective in choosing only your very best slides. Please send only original horizontal colour slides (ektachrome preferred) having good technical quality, composition and impact. We will return all slides to you.

Write a brief description of each slide (including the location), and how you think it fits the theme, along with a self-addressed envelope, and send them to:

The Calendar Committee,
Attention: Miss Carole Halsey,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

DEADLINE: FEBRUARY 27, 1987

In Remembrance

Mrs. Lillian Graham
Avonton, Ont.

Miss Luella Herbison
St. Paul's, Caintown, Ont.

Mrs. Edwin (Florence) Adams
Knox, Conn, Ont.

Mrs. Matilda Hope
Westmount, Edmonton, Alta.

Miss Katherine Urquhart
Knox, Kincardine, Ont.

Mrs. Katherine Hughes
Mrs. Reta Francolla
St. Andrew's, Kirkfield, Ont.

Mrs. G. S. (Margery) Gray
St. Andrew's, Lethbridge, Alta.

Mrs. May Nauffts
Mrs. Jetta Vivian Todd
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Mrs. Paul Knoll
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Miss Mary Dallas
Mount Zion, Ridgetown, Ont.

Mrs. Laura Irvine
First, St. David's, Ont.

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Gordon, St. Elmo, Ont.

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Miss Ethel Corbett
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Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
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Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

GLAD TIDINGS

DECEMBER 1986

Volume 62 No.10 **GLAD TIDINGS** December 1986

FEATURES

"Unto us a child is born. . ." 4
by J. Clare Ellis
In Memoriam 6
— Margaret Kennedy, D.D.
Immanuel — a poem 8
by Chandran Devanesen
The First 100 Years 9
by Margaret Williams
Puzzles 13
by Joanne Watson
Let Your Light Shine 14
by Dorothy McCowan
Where do we go from here? 15
by Helga Kutz-Harder
In the Fulness of Time — a poem 17
by Isabel Anderson
INDEX — 1986 28

REGULARS

Editorial 3
Dear friends 18
Retirees Report 19
News 20
In the World 21
Celebrate Youth 22
Books 23
Films/Resources 24
Historia
Highlights 25
Crafts for the Young at Heart 26
In Remembrance 28

A Message from the President
4

Well-loved missionary dies
6

World Day of Prayer Celebrates 100 Years
9

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Written in Love

Binding up the broken . . .

One Christmas eve we stayed up into the early hours putting together an electric train set for our son — my husband did the work and I kept the coffee hot. Despite all our efforts we just couldn't get the train to run — something was broken. Christmas morning dawned on two tired parents and one disappointed little boy.

That same year, amidst the glitter of decorating and wrapping, the diamond fell out of my engagement ring. My heart was broken until it turned up in January stuck in some glue on the back of a purse calendar.

Another year, the dog smashed a fragile ornament with his long tail, one of my treasures from the 1930's. Unfortunately I had hung it too low on the branches. It was irreplaceable.

Ah, the ghosts of Christmas past. They return to haunt you each year — gifts that get broken before they are wrapped, gifts that you shopped so long and hard for shattered by accident or carelessness; hearts broken by disappointment, unkept promises; families separated by illness or violence.

Somehow, tears seem out of place on Christmas Day. Yet, they are not uncommon even in happy situations. Mary must have cried out in pain and joy that first Christmas, knowing as mothers do, that the pain would fade in the glory of birth, and in the blessing of the life to come.

Children know that loved ones are there to gather them up when their hearts are broken, or to help mend broken toys. We, too, know that God is present to bind us up when we are broken — when we have failed, even when we have turned our backs on God's voice.

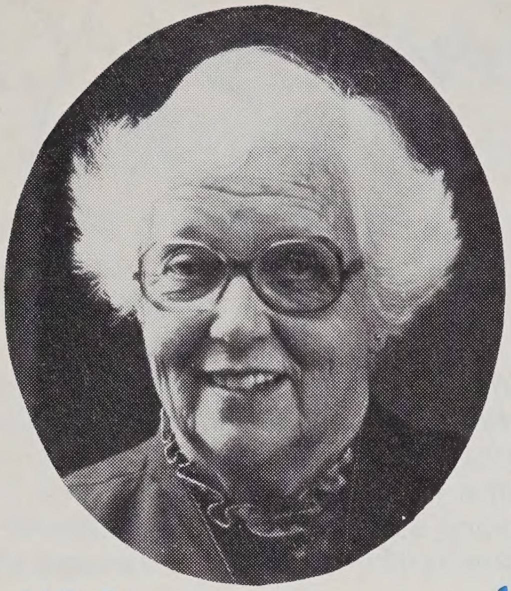
The psalmist said, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." When I remember that Mary's baby grew to be a man whose bruised and broken body was given for me, I am humbled.

I believe that when I admit to being helpless without God's grace, God will bless me. I believe that when I am truly sorry for things I have done, God will pardon me. I believe that God sent Jesus Christ to bind up my brokenness.

This year, as I bring a broken spirit to the manger, I also bring my gift to others — to be a mender of broken dreams, broken promises, broken hearts, broken toys. The God who mends me will give me strength to help mend others and bring them to the manger.

June

I will bind up that which was broken. Ezek:34:16



"Unto us a child is born . . ."

by J. Clare Ellis

Peter stuck his cold hands into his pockets and hurried along the snowy street into town. It was a beautiful night, even if it was cold; the stars were clear and close. One unusually bright one seemed to stare right at him.

"It's Christmas," sighed Peter, "and this is the first time I've never had a gift for the little Christ Child." He went to a church where every year people brought gifts to lay at the feet of the manger Baby. It was a lovely custom, and each year Peter had felt he was a part of all the beauty, as the kind minister would pat him on the shoulder when he gave his gift, and the candles would burn brightly and the organ play soft music. But this year was different.

Something had happened since last Christmas. His mother and father had gone away on a long trip and had left Peter with an uncle who didn't see any use in giving gifts to the Christ Child.

"It's nonsense, " said his uncle crossly. Poor Peter was heartbroken. He wasn't going to the church tonight because he was not going to sit there and not give anything when all the others went up to give their gifts. He choked back hot tears.

He was under a street light now and right before him — he could hardly believe his eyes — there was a crisp new dollar lying in the snow. He stopped to pick it up. He felt rich. Even with mother and daddy at home, he had never had that much to give before. Now he could go to church! Oh, he did so want to hear the beautiful tones of that organ! He began to run. He wanted to get there before the organ began to play. He didn't want to miss one note.

He was at the huge door of the church now. The lights streamed out to meet him and the music poured forth as if wanting to put warm arms around him and draw him in where he belonged. The great choir inside was singing. "Unto us a child is born; unto us a son is given." Peter had never quite understood the next part — "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Someone was coming up the street. He turned to see a boy about his own age walking slowly and looking intently down toward the ground, kicking the snow about as if he were hunting for something. Peter hurried into the church and sat down. A dreadful thought came into his mind and he tried to push it out. But as the glorious music kept on — "Unto us a child is born — unto us a child is born," his heart was beating time quickly, but what his heart was saying was, "That boy lost the dollar — that boy lost the dollar."

And it wasn't as if he didn't know the boy. He did. It was Jim Stone, who lived down by the railroad tracks.

"Unto us a child is born", sang the choir.

"That boy lost the dollar," was all Peter could hear. No use. It was all spoiled for him. He would have to go and find Jim. He slipped out softly, swallowing hard.

The big bright star was still gleaming. It was in the same direction as Jim's house so he kept his eyes on it as he walked along. It sort of comforted him.

"Maybe it is the same star that guided the shepherds. It could be," he let his fancy play with the idea. After a while he said aloud, wonderingly, "Why, that star looks as if it were right over Jim's house."

Then he stepped up and knocked at the door. Jim, with a tear-stained face, came to answer. "Did you lose a dollar?" asked Peter.

It almost scared Peter to see how quickly a beautiful light broke through Jim's sober face.

"Yes," he said, "I was hurrying to buy some flannel for the baby. Mother thinks it isn't warm enough. It—it just came tonight, you see—and—"

"What?" exclaimed Peter. "Do you mean a baby was born here tonight?" He didn't tell about the big star outside. That seemed a secret between him and the star.

"Come and see the baby," suggested Jim, and there he stood beside a little crib and looked at the tiniest baby he had ever seen. It was so little and helpless and yet its face was peaceful. Peter imagined how the shepherds must have felt when they gazed at the Christ Child that first Christmas night. And the wonder of it all was that God sent his Son into the world as a helpless baby!

"Let's go," said Jim, "I must hurry back for the flannel."

Peter followed him up the street. This time he did not hesitate. He walked straight up the steps and into the church. He did have a tinge of regret that he had nothing to give to the manger Baby as he watched the others file down the aisle. But the kind minister was saying the same thing he said every year, only this time it had a new meaning for Peter.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Peter thought of that tiny "least" one back there in the house by the railroad track, and as the organ began again its lovely song, the boy's heart was singing with it, "Unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace." — Isaiah 9:6

Merry Christmas and a Happy and Prosperous New Year for 1987!

May the joy, love and rapture of the Yuletide Season we remember as children, be with you all again this year, even, in this world of tensions — technology, atomic bombs, terrorism and unstable world economy. May it be a time for us, as human beings, with faults to be corrected and gifts to be shared, to continue on — just where we are — sure of the truth and grace by which we live!

In Memoriam

Margaret Kennedy, D.D.

Dr. Margaret Kennedy who served in India on the staff of the Women's Missionary Society (WD) and the Board of World Mission of the Presbyterian Church in Canada died Sunday, October 12 in Mississauga Hospital, Mississauga, Ontario.

Margaret Kennedy was in India between 1939 and 1977. She worked as an evangelist, with her centre in the Vindyha Satpura area of Central India. Margaret was a teacher, counsellor and leader among the congregations in a tribal area. She became known throughout India as a speaker and Bible Study leader and frequently travelled north and south to lead in conferences and workshops. Her leadership meant writing programmes and Bible Studies, particularly for women's groups, and teaching Indian women and men to take these responsibilities.

In these years the Indian subcontinent was undergoing violent revolution. It changed from a colonial country to a self governing one. Change was reflected in the Church and in all Christian work as Indian leadership took responsibility from missionaries. Margaret Kennedy was active in effecting this change—the ultimate result of which was the union of a number of Protestant churches in The Church of North India. She gave guidance to the development of the Women's Fellowship for Christian Service, and saw it organized within The Church of North India. She was appointed its first executive secretary.

Remmelt Hummelen

Leadership in Margaret Kennedy's terms meant showing those whom she met and with whom she worked, their potential as men and women to live lives useful to themselves, to their country, and which reflected the power God gave them through Jesus Christ. Her leadership was reflected among all ages and in many circumstances. For example: during famine times, she helped all people, Christian, non-Christian to use resources which came from abroad to survive and to be stronger because of their survival.

When Margaret Kennedy retired from India, she continued her leadership by interpreting Christian work in India to the people of Canada. Her Christian commitment and boundless energy are characteristics which made any group "come alive". She wrote articles for the church's periodicals and meditations for These Days, a daily devotional booklet. She is author of "Flame in the Forest" a book which tells the story of Christianity in India particularly among tribal people with whom she worked.

She was an elder in St. Andrew's Presbyterian Church, Port Credit and served on several committees of the Presbyterian Church. Very dear to her heart was the work of the medical institutions: Vellore Christian Medical College and Hospital in South India and Ludhiana Christian College and Hospital in North India. She was chairman of the Vellore-Ludhiana committee of the Canadian Council of Churches at the time of her death.

Margaret Kennedy was born in County Durham, England and came to Canada when she was in her teens. Montreal became her family's home.

Her family is a close caring one. Her sister Winnifred and husband Oliver Ainslie of Oakville, her brother Jack and his wife Mary of Atlanta, Georgia, her sister-in-law Catherine (Mrs. Douglass Kennedy) of Oakville, nieces and nephews, great nieces and nephews, in Montreal, Victoria, the U.S.A., in Mississauga and Richmond Hill, survive her. Her brother Douglass died earlier this year.

She is a deaconess of the Presbyterian Church in Canada and has served on the executive of the Order of Diaconal Ministries. In 1978 she received an honorary Doctor of Divinity degree from Presbyterian College, Montreal as a recognition of her work in India and Canada.

One could not share with Margaret Kennedy in work or in play, and not know her tremendous vitality, her energy, her sense of humour, her interest in people, her refusal to accept a negative approach to anything regardless of difficulties. She challenged all who met her to recognize the force that drove her: her faith in and love for her Lord Jesus Christ. Thousands of people in Canada and throughout the world have been touched by her witness to her faith. That witness has been used by God to build the Church in India and to draw people close to Jesus Christ in the knowledge of His redeeming power.

The funeral service for Dr. Margaret Kennedy was held on October 16 at St. Andrew's Memorial Presbyterian Church, Port Credit, the Rev. Ken Rowland officiating. "Reflections on a Christian Witness" were given by Rev. Rowland and Dr. Earle Roberts. Special prayers were said by the Rev. Jalal Daniel, representing the Indian community, and a psalm was sung in Bhili.

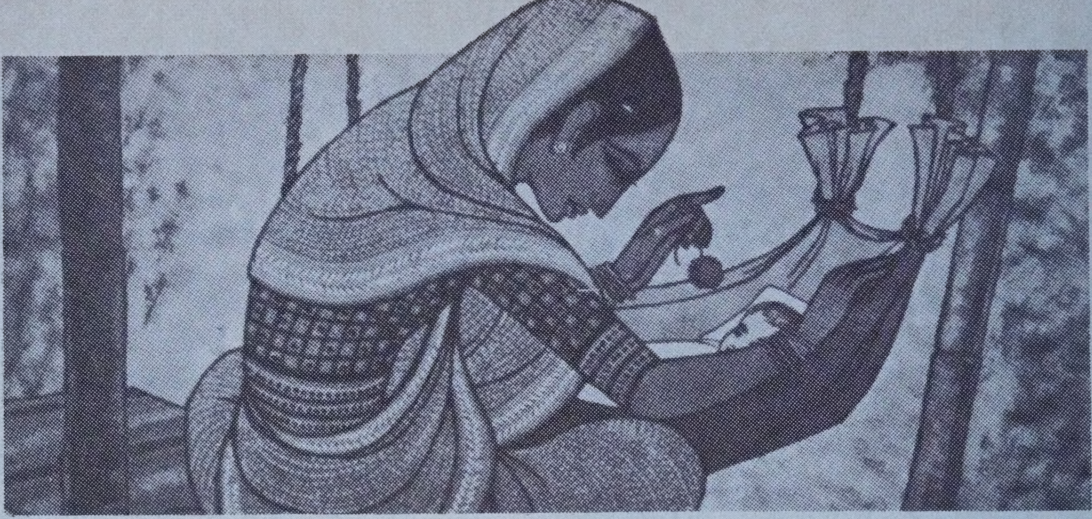
Preaching the sermon was the Rev. Glen Davis, Secretary for Overseas Relations, Board of World Mission. Speaking of how Margaret lit up a room when she entered it, Rev. Davis said, "Here and there in the starfilled sky, the creator has placed a star of exceptional brightness; a star that draws us and attracts us and points us to the greater light.

Margaret Kennedy was such a star; a bright light that shone in a world of darkness and brought warmth and light to countless lives.

We are reminded of those twin statements of Jesus: "*I* am the light of the world", and "*You* are the light of the world", statements in which there is no contradiction whatsoever, because we are light only insofar as we faithfully reflect the Light. And Margaret would be the first to remind us that even at best we are merely reflections of the light of the world who is Jesus, and she would insist that all glory go to God.

She would remind us that the object of letting our light shine before men and women, is that they might see our good works and glorify our Father which is in heaven."

In closing, Rev. Davis remarked on the countless candles that Margaret lit as she allowed her light to shine in India and Canada, and how others reflect the light of the Son of God because Margaret shared her light so generously. His challenge to the packed church was to take up the torch that Margaret has placed before us and get on with the task of letting the light shine on in this world.


Sr. Genevieve
—Courtesy Art India

Immanuel

God of God. . . .
Only the sound of an infant
crying in the night,
a familiar, homely, human sound
like the sound of hooves on flagstones,
like the rattle of chains tethering cattle,
like the crunch of straw in the mouths of oxen,
like the rustle of hay tossed into a manger.

Light of light. . . .
Only the light of a star
falling on an infant in a crib
like the light in a shepherd's lantern,
like the light in the eyes of a mother,
like the light in the learning of wise men,
like the light that lightens each dawn.

Very God of very God. . . .
Only a pillow of straw
and an infant in rags and tatters
like the weather-worn blankets of shepherds,
like dusty, travel-stained garments of travelers,
like old clothes thrown to a beggar,
like cloths stuffed in a stable window
to keep the draught out and cattle warm.

God is with us,
terribly, simply with us.
And the shadows of men
with arms outstretched to take Him
fall across the manger
in the form of a cross.

Chandran Devanesen
—*The Cross is Lifted*, Friendship Press N.Y. 1954

THE FIRST 100 YEARS:

WORLD DAY OF PRAYER CELEBRATES ITS CENTENNIAL

by Margaret Williams

"A thousand ages in thy sight are like an evening gone." So says a familiar hymn. But we, earthbound, cannot measure our time using the celestial calendar. If we could, our 100 years would be the divine equivalent of a moment or a twinkling of an eye.

However, the century of World Day of Prayer that we celebrate is of great significance in the history of human endeavor. A hundred years ago there were railways and steamships but no airplanes. There were printed books, but the typewriter was in its infancy. There were no radio or television. One could go on enumerating the invention of the things that we now take for granted.

But 100 years ago, World Day of Prayer was beginning. Mary Ellen Darwin James, president of the Board of Home Missions of the Presbyterian Church in the USA, as a minister's wife and mother of seven children had plenty to do. Still she was filled with compassion towards those around her. Her country hadn't yet recovered from a bitter civil war. Emancipation had not brought the results people longed to see. Immigrants arriving in search of a new life in the surge of industrial growth in America seemed lost and without hope. The poor living conditions, confusion and misery touched her heart. So in 1887, she called for a National Day of Prayer "at which time there should be confession of individual and national sins with offerings that will fitly express the contrition." Mary Ellen saw that vision, motivation and complete trust in God were key. They have been the driving forces for World Day of Prayer ever since.

In 1890, two remarkable Baptist women, Helen Barrett Montgomery and Lucy Peabody, appealed for a Day of Prayer for Foreign Missions. For many years before and after this, they worked especially for literacy and educational centers for women and children in Africa, Asia and Latin America. In time, these two days of prayer were united into one—a World Day of Prayer focusing on both national and global concerns. Canada was the first country to join with the US women. They already observed a Day of Prayer, but after 1922, women of the two countries shared worship materials.

One can only pick out key points along the historical road. The first landmark was in 1928 when at an International Missionary Conference in Jerusalem word got around about the Day of Prayer. Directly or indirectly, out of this Jerusalem Conference grew the participation in this Day of Prayer by women of such countries as Holland, South Africa, Scotland, England and Wales and the Republic of Ireland.

The next landmark came after the Second World War when Christian women—from countries where death and destruction had surrounded them

World Day of Prayer: Archives

Mary Ellen James, a founder of World Day of Prayer, was a tireless worker for the mission of the church. She was an equally indefatigable mother of seven children.

and in places where there were deep wounds of hatred and racism and where the rebuilding of values was desperately needed—felt an increased responsibility for Christ's mission in a world of vast disorder. World Day of Prayer provided a focal point where they could work ecumenically; where the gifts of women could be expressed in a new way; where there was the chance to plan, organize and carry out worship services; and where there were no barriers created by humanity that could not be crossed. From that time onwards, more and more countries have shared in the observance. More and more people within each country have become involved. Every year the enormous distribution of worship material goes on—comprising the largest amount of Christian literature distributed other than the Bible.

World Day of Prayer has continued to grow in popularity throughout the world: in Africa, Europe, Australia, New Zealand, the Pacific Islands and in Asia (which has the distinction of providing the seed and soil for the growth of Fellowship of the Least Coin, a sister prayer movement). Translations of World Day of Prayer are made in all the main languages as well as in many tribal languages. Even women who are illiterate share in the worship with the help of their leaders.

No barriers exist in World Day of Prayer. There is no heavenly reason why all cannot join in prayer even if earthly forces may make it difficult. Women in situations of war and devastation have said, "I could not go to a World Day of Prayer Service this year, but I prayed by myself because I knew others around the world were praying for me." From Lebanon, Northern Ireland, the Sudan, Ethiopia and South Africa have come inspiring reports of trust and faith that put many of us to shame.

Margaret Schiffert

The author (far right) talks over plans for the centennial celebration with (l. to r.) Alice Jean Finlay (Canada), Cora Sparrowk (USA) and Dorothy C. Wagner (IWDP staff).

How are we going to celebrate 100 years? An International Committee meets once every four years and, happily, this is due to take place in 1986. This will be the start of our rejoicing. Appropriately it will be in the USA, at Stony Point Conference Center north of New York City. It is hoped that two delegates from each participating country will be there to complete the essential business and to set the tone for national celebrations around the world during 1987. The theme for this period is "Come and Rejoice." We hope that financial stringencies will not prevent a truly international sharing, because without the richness of diversity there is no World Day of Prayer. Our "shoe-string" budget makes it essential that each country helps others as far as it is able.

In the midst of the rejoicing there is much to confess. We do not always live on the mountain top. There are countless people for whom our intercessions are needed. Our world is far from being God's realm "on earth as it is in heaven." But, in spite of our failings, God still calls all of us, without exception, to the Great Feast. This is a time to celebrate 100 years of history and rededicate ourselves as we move towards the second century.

What will the new century bring? We are trying to establish a Fund for the Second Century in order to ensure an office and part-time secretary. The International Committee will plan ahead to 1990, and every country will continue using its offerings for countless different needs: Bible societies, scholarships, social welfare, training courses, projects—the list is endless. But the future needs more than an office, printed materials and money.

We need to take a fresh look at what World Day of Prayer is all about as it builds bridges over continents and walls of ideology, race, sex and confessions; as it binds together those who once were strangers. It needs informed prayer and prayerful action; women who will persevere and dialogue with young women and girls, with men and boys, with secular people. World Day of Prayer is not the *whole* people of God, but it is an essential part of it and much more comprehensive than many of our segregated local and national churches.

We must carry again and again our ecumenical triumph into our churches and be a living bond, locally and internationally. We must continue to help women to new self-understanding, to ensure laypeople new ways to interplay with the ordained.

As a movement rather than an organization, World Day of Prayer must continue to be mobile, adaptable, concerned, active and, above all, faithful in prayer together. Tomorrow's realities are today's dreams. They will not become reality unless we wake up and do something. With God's help, nothing is beyond us. We can move into our second century confident in the promises of God and the power of prayer, remembering as John Oxenham has written in his great hymn: "In Christ there is no east or west, in him no south or north; but one great fellowship of love throughout the whole wide earth."

**WORLD DAY
OF
PRAYER**

1887–1987

Margaret Williams, a native and resident of Scotland, is the chairperson of the International World Day of Prayer Committee.

This article was first published in *The Church Woman*, Winter 1985-86.

PUZZLES

by Joanne Watson

I don't know about yours, but our family usually does a jigsaw puzzle during the Christmas holidays. If we don't get one from Santa we dig out an old favourite or even two. This year Santa placed a "hard candy" puzzle under our tree — a jigsaw covered with gum drops and candy canes and Christmas hard candy of red and white and green and yellow. One thousand pieces of irregularity and confusion. After studying it for half an hour you were lucky to get one piece. We finally finished it after seven of us, plus friends and relatives here and there, had had a good go. Then we attacked the second one, the simpler one of a Montreal street, only seven hundred and fifty pieces. Most of it went easily, until the sky. Two hundred identical pieces the same colour. I sat down with my morning coffee today and got two pieces in half an hour. No, it isn't finished yet.

As my day took form and many unexpected things happened, I thought how life is like a jigsaw puzzle. Our vision is so poor. The colour and shape look just right but you try and then wonder how your judgment can be so inaccurate. Why do I let myself feel this way? The timing was all wrong. Why did this arrive in the mail today? Why did I lash out and say those things? Why, why, why?

Yes, even the glimpses of heaven. The sunset, particularly beautiful. The times when everything seems in perfect harmony and the piece fits after trying over and over. The Norwegian dictionary you dug out of the trunk to help someone in distress, the gift that was needed and perfect for a dear one, the reunion and joy of dear ones loving each other. Twenty tries and finally it fits. And each time learning something new about ourselves, about our environment, about God's will in our lives. Sometimes painfully, sometimes joyfully — but learning and growing and leaning and sowing.

Death must be the last puzzle piece. The piece that no one ever could find. After hunting the house from front door to back, from basement to attic, between the cushions of the chesterfield. Even going through the vacuum cleaner bag and under the rug. Finally, there it is. The right colour, the right size, the completion, the end of wondering. Knowing why and what and when and how, at last. Finding the lost friend. Words to communicate without a thousand complications. Meeting our Lord face to face. Radiant joy, forgiveness. Love far greater than we have ever experienced before. Understanding at last. Peace that the world cannot give.

Let Your Light Shine

by Dorothy McCowan

Hymn: #391 Jesus bids us shine

Scripture: Genesis 1:1-5, Matthew 5:14-16

And God said, Let there be light: and there was light.

I never appreciated light until during the war when we had less light outside because of the blackout. I got up in the dark, waited for the street car in the dark, and when I waited again for the street car at night, it was dark. I was really glad to see the summer — and daylight.

The story is told that while people were listening to a musical program on the radio, the announcer broke in to ask if they would turn on their porch lights. A small child had wandered away from home. He was retarded and unable to speak well but he loved porch lights and would probably come to someone's porch. All over town lights were turned on and people listened for a strange sound at their front door.

When the announcement came that the child had indeed gone to a lighted porch, people felt a sense of satisfaction in having had a small part in helping someone in need.*

At the dawn of creation the word went forth, "Let there be light." The word re-echoed from the Mount, "Let your light so shine."

Sometimes we forget that when God created light He gave each of His children a piece of it, with clear instructions as to how we were to use it. We were not to hide it under a basket, but to put it on a stand for all to see. We were to show it in such a way that people would see God shining through us and not we ourselves.

Christ long ago looked out on a world dark in sin and sorrow. He saw not just one little boy in need of a welcoming light, but countless millions alone, lost and dying , without a light to guide them.

Despite our lighted cities, our cars and planes with bright lights we still live in a world where we need to let our lights as Christians shine. The light of God's love is the only light that will lead people home.

One burning candle, when brought into the darkness, makes an impression on the night. Is our candle alight?

Prayer: Dear Lord, we are grateful for the many mercies you have bestowed on us. Help us to shine our light so that we may help lead others to your love. Radiate through our hearts into the world around us. In Christ's name we ask it. Amen.

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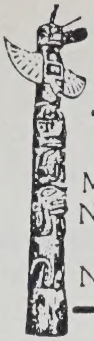
*Story adapted from *Please give a devotion for Church groups* by Amy Bolding. Baker Book House.



1985-86
Mission Study
Native Peoples
of
North America

Where do we go from here?

by Helga Kutz-Harder

In a classic article about northern native rights written for Project North in March 1979, theologian Dr. Terry Anderson outlines five major public policy options regarding Canada's native peoples.

As the momentum towards aboriginal self-government pulses relentlessly forward, these five options, whose implications fall somewhere between total extinction of Canada's native culture and its de facto isolation from non-native culture, still fairly represent the possibilities within which the Canadian government must wrestle as it negotiates some semblance of self-government with the various native groups. A reminder of these options is, therefore, useful as a preparation for understanding how to best support aboriginal peoples in their current quest for self-government.

Subject on protection — a colonial policy

This policy, operative in the early era of French and English immigration to Canada, essentially placed the aboriginal people under the domination of cultural, social and economic systems which were totally foreign to them.

The identity of the native culture was defined by the impinging culture, not by the natives themselves, thus threatening its integrity and continuation. Within this framework neither land claims nor suggestions of self-government can be seriously entertained. This may well be the functional, although not named, current polity of the various levels of Canadian government.

Assimilation — a compensation policy

The operational goal in Canada from 1857 to 1973 in which it was hoped that aboriginal people would be happily amalgamated into the mainstream of Canadian life derived from this policy.

Fortunately the native culture was tougher than the goal, and withstood the barrage of educational, religious and economic schemes devised to bring this about. The idea of this goal was to hasten the assimilation of native people to the dominant (European-based) culture.

Any compensation was considered a resource for achieving this end. This policy depends upon the voluntary extinguishment of title and special status, and has room neither for settling land claims with actual land, nor for answering questions of self-government.

Integration — a cultural mosaic policy

This policy, in which native and non-native groups are equals in Canada's political structures was reflected in the White Paper of 1969. The idea of giving aboriginal people a full role in Canadian society and its economy has been the Canadian government's expressed goal since 1973. Dangerously close to assimilation in its tolerance of compensation and extinguishment, it does, however allow certain limited rights for land use.

Limited forms of community self-government are feasible within this policy. The fear is that under this policy native groups may win privileges substantially greater than those accorded to other minority groups in the mosaic which is still essentially governed by non-natives with non-native vested interests.

Interdependence — a collective policy

In this policy, native groups are recognized collectively as having distinctive economic, political systems and culture.

This option, while enhancing partnership, nonetheless aims at a single Canadian state, consisting of a federation of several nations with roughly the same powers as are held by the provinces.

Some version of this is attractive to native groups because it protects the uniqueness of their culture and values.

Independence — an isolation policy

The final policy option would be to create sovereign states for native nations. While this policy would certainly allow for total self-government, the option seems neither feasible nor particularly desirable to most native groups or non-native Canadians.

The challenge to Project North expressed by Dr. Anderson in a subsequent article written for Project North in April 1983, has not changed significantly. As aboriginal Canadians shape their legal demands for self-government, Project North must attempt to "amplify the native voice in public and government circles — apart from any judgement about the validity of particular native views concerning their legal rights, on the grounds that otherwise native peoples will not be fairly heard, so powerful are the 'voices' of other interested parties."

Helga Kutz-Harder is a United Church representative to Project North.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John 12:46 KJV

"In the Fulness of Time"

In the fulness of time the angels came
Flooding the sky with light,
Filling the world with their glorious song,
Brightening the darkest night.

"Fear not!" they sang, "Our news is good,
Glad tidings to you we bring;
In Bethlehem's town this very night
Is born your Saviour-King."

The message came first to a shepherd band
And their hearts with awe were filled,
With wonder they gazed at the sky
As the song their being thrilled.

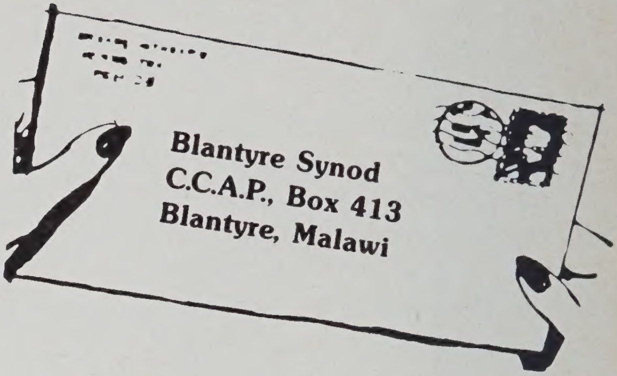
They came with haste and found the Babe
Described in the angels' song;
The One for Whom the human race
For centuries did long.

Three kings from far had followed a star
Till they found the new-born Child
In a stable small by an animal's stall
In the arms of His Mother mild.

The story is old — yet ever new;
As it comes our hearts to fill
May the world hear again the angels' song
Of 'peace among all of goodwill'.

Isabel Anderson

Dear friends,



Last Christmas I spent an enjoyable time with four Americans and one Scot, hiking on the Zomba plateau and swimming at Lake Malawi. Being a true Canadian, well acquainted with the idiosyncrasies of our neighbours to the south, and fairly familiar with that quaint turn of phrase characteristic of our Scottish kin, I found myself occasionally being called upon to translate so as to avoid any confusion between bonnets and boots (not something you wear), hoods and trunks (still not something you wear), cookies and biscuits, torches and flashlights. . . . The amusement we derived from our efforts at cross-cultural communication was eclipsed by an Irishman we met while snorkling at beautiful Cape Maclear, when he pointed to some rocks above us and exclaimed in a brilliant Belfast accent, "Dar's a whole heap o' monkeys up dar!"

One of the most exciting aspects of living in another culture is the freshness of hearing something commonplace being described in a new way and the subsequent experience of having another's view enrich your own. I enjoy this exposure to varying perspectives and yet at the same time I am aware that a great deal of frustration arises when I cannot understand another's reasoning or way of looking at things. This is where the temptation to be judgemental or critical comes to the fore. We can too readily dismiss another's interpretation as inconsequential just because it doesn't make sense to us or because we don't like to have our understanding challenged. It might mean that we have to change or give in a little.

Some people are offended when beggars approach them on the street and ask for money. It's an affront to have one's wealth brought before one's conscience in such a way. Perhaps we want to ignore the fact that, through no credit to us, we happen to have been born into a family in a rich part of the world which is not familiar with this type of poverty. We were brought up with the protestant work ethic and perhaps we feel that beggars should not be expecting us to give them something when they haven't worked for it. Perhaps we think that giving to beggars just encourages them to continue begging and doesn't do anything significant to heal their situation.

We can think of numerous reasons why we should or should not give to beggars. Yet, surely our first priority should be to discover our common ground as human beings and to see each other as people who each have their own needs, desires, and aspirations. Then we might begin to see that if the tables were reversed we would most likely feel and react in the same way as the other person. This is the birthplace of compassion. This is the place in which God heals and nurtures us.

It's difficult to deal with differing points of view unless we can find some means of identifying with the other's position. During the Christmas season we are reminded of how God took on human flesh in order to identify with our humanness and in order to show us by example the way of life and truth. In Christ we discover how to celebrate our humanity and how to interact compassionately with our fellow human beings. In our call to imitate Christ how can we do anything less than seek to identify with the humanness of those with whom we come in contact? Our calling is to live with those around us in a way that causes us to weep when they weep and rejoice when they rejoice — in a way that points to life and truth and to the One who has the power to redeem our relationships. Because of the great diversity of people living around me here, I find this calling one of the most challenging aspects of living in another culture. Yet this calling challenges us wherever we are, for it is in and through our relationships with others that God's love is manifested.

Clara Henderson

Retirees Report:

At 84 years of age, Grace Lee reports her health is good but her eyesight is very poor. As well as studying Braille she keeps active with swimming lessons at the Y.M.C.A. Grace, who was born in Victoria, B.C., went to work for the Chinese Presbyterian Church there in the early 1930's. She taught reading, singing and Bible class to Chinese children.

Gertrude Scott (left) at 90 years reminiscing with Grace Lee (right) at 84 years of age.

Gertrude Scott lives in her own house in Victoria, B.C., still managing the housework and cooking. For many years before her retirement, Gertrude was with the Chinese Presbyterian Church. She and Grace Lee worked together there for over 30 years, Grace teaching in Chinese and Gertrude in English.

"Just now", she writes, "a Chinese girl is occupying my "guest" room. She is going to Camosun College . . . and I'm glad of her company."

Gertrude attends St. Andrew's Church, Victoria, a 'very active and outreaching church'.

NEWS

WMS MEMBER RECEIVES AWARD

On Monday, September 29, 1986 a signal honour was bestowed on Mrs. G.M. (Muriel) Ledingham, when she was presented with a Canada Volunteer Award Certificate of Merit, signed by the Hon. Jake Epp, Minister of Health and Welfare. The Award was presented by Mrs. Patricia Fulton, National Chairman of the Awards Selection Committee, at a coffee party at Hycroft, home of the University Women's Club which had forwarded her name.

Mrs. Ledingham is a past president of both Westminster Presbyterial and B.C. Synodical, where she has served in many capacities. She is active in the Margaret Creelman Evening Group at West Point Grey Church, Vancouver, having served on various committees such as Christian Education. Many other aspects of work on committees of Presbytery, the Provincial Girls' Work Board (now Provincial CGIT Board) were cited, and she was the first woman president of the Vancouver Council of Churches.

She is also a past president of the University Women's Club, as well as heading various committees over the years. Muriel has also served on the board of the Volunteer Bureau of Vancouver, has been area chairman for United Way, and on many more committees.

We congratulate Mrs. Ledingham, we rejoice with her, and give thanks for the vision she continues to demonstrate. Members of her family, the Presbyterial, Synodical, and congregation were present at the happy occasion. (Ernestine Allan)

SELECTIVE ABORTION OF FEMALES CONDEMNED

BOMBAY—Selective abortion of females was sharply criticized by speakers at a panel discussion co-organized by the YWCA here. Sex-determination tests, now freely available in many Indian hospitals and clinics, are used by parents who do not want a female child. "Selective abortion cannot be considered a family-planning method as it involves dangerous reduction of one sex. If permitted unchecked, the fall in female numbers would expose women to social dangers and sex crimes," one speaker said. EPS

PRESBYTERIAN RECORD DENIED SECOND CLASS PERMIT

TORONTO, ONTARIO — *The Presbyterian Record*, the national magazine of The Presbyterian Church in Canada, has been denied a second class mailing permit and will be forced, at third class rates, to pay over $17,000 a month more in postal fees, up from approximately $3,600 a month. In addition, delivery time will be four to seven working days longer.

A 1985 court decision upheld a postal regulation which denies second class privileges "where the principal business of the person by whom or at whose direction it is published is other than publishing" and where "it (the publication) is published as an auxiliary to or for the purpose of advancing such person's principal business."

The Presbyterian Record was informed that their second class permit was revoked after it had changed printers and filed an application to have its permit moved from the point of mailing in Ottawa, to Toronto. Most other church publications have not been affected. Having learned of the decision taken concerning *The Presbyterian Record*, some have cancelled any plans that would require a renewal of their second class permits.

The Rev. James Dickey, Editor of *The Presbyterian Record*, acknowledges that Canada Post Corporation has the right and obligation to move toward the eradication of subsidies, and that second class mail is the primary focus of such an effort.

Mr. Dickey sympathizes with Canada Post's objectives, but expressed the wish that second class subsidies could be eliminated more gradually so that publications such as his wouldn't be hit with an immediate increase of 400 per cent. "This could mean a terrific increase in subscription rates and threatens our very viability. If we had more time to prepare we would stand a better chance of making the adjustment successfully. With a coming increase in newsprint prices, it is a double blow — especially when the *Record* has managed to break even for five years running. I hate to think of what it will mean to some of the smaller publications."

An appeal has been launched with Canada Post Corporation.

In The World - BWM News

JAPAN

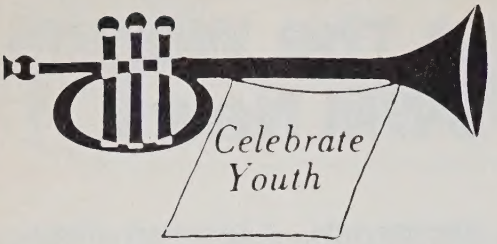
Jack McIntosh, Canadian Presbyterian missionary in Japan for 25 years, has been given three months to leave the country if he does not submit to the fingerprinting requirement of Japan's Alien Registration Law. This law, of which the fingerprinting clause is the visible symbol, has been used unjustly to oppress the Korean minority in Japan, particularly, for 40 years. Jack, along with other missionaries and many Koreans and Japanese are pressing for revision of the law, which is presently under study by the Japanese Parliament. He did not leave with his family for furlough August 26th and plans to make fullest possible use of the three months to work out an honourable solution. Concerned persons are asked to send cables and letters to Mr. Kaname Endo, (new) Minister of Justice, 1-1-1 Kasumegaseki, Tokyo, protesting the handling of the case and pressing for abolition of the Alien Registration Law.

LESOTHO

The **Rev. Stewart Gillan**, who went to Lesotho early this year, has relocated in Hermone, a remote village near the Lesotho-South Africa border post of Van Rooyens Gate, where he is continuing study of the Sesotho language and commencing pastoral work, alongside Gilbert Rantsatsi, the minister of Hermone.

MALAWI

The Board of World Mission has appointed Miss **Irma Schultz** to serve as an obstetrical nurse under the Medical Board of the Church of Central Africa Presbyterian, Livingstonia Synod, in Malawi. She trained as a nurse/midwife in London, England, and has served in hospitals in her native Guyana, Hamilton and Toronto, Ont., Saudi Arabia and most recently in Inuvik, N.W.T.



Notes on Christmas from non-Christian

I was browsing around the jam-packed, festive-fashioned Eaton Centre on Christmas Eve. Amidst the glitter and glow, the Salvation Army orchestra struck up the band to draw hundreds of people to join in carols. I took my camera out to record the event, when a man walked up to me. After the formal introductions — he was from Jamaica, I, from Sri Lanka — he looked around for a moment then came up with the stunning question: "What does all this mean to you?"

This led to an exchange of thoughts. We spoke of the festivities, the merriment and the jollity that are part of the Christmas season, while many millions in the world, living in sub-human conditions, have no cause for enjoyment. We spoke of the millions of starving (children) in many parts of the world, while we indulged in excesses of food and drink. And, we spoke of children in some parts of the globe who have never seen a toy.

We also spoke of the many tensions, the many hatreds — religious, racial, political, — that divide (people) from (people) and we spoke of the message of Jesus Christ who was born in a humble straw-filled manger and we thought how nice it would be if the spirit of Christmas prevailed throughout the year.

A short distance away, a white woman was singing a carol lustily. She had an arm around a little black girl in pony tails, singing joyously too. There, I thought, was the true spirit of Christmas. I clicked my camera for the record and joined the duo in the last strains of *Silent Night, Holy Night.*

I walked away, happy in the thought that Christ's message of peace and goodwill was still aglow.

I am not a Christian.

Kirthie Abeyesekera,
Downsview, Ontario.

The above clipping was taken from the *Toronto Star* several years ago. I keep it under the blotter on my desk and from time to time I bring it out and read it again. And when I finish I ask myself, "What does all the activity of Christmas mean to me?" Sometimes we try so hard to "preach the word" that we forget actions speak louder than words. At this Christmas season, and as we look ahead to a New Year, let us resolve to live out the love, in all our relationships, that Christ came to bring into our world.

Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.50
Each additional book - $.20

MATTERS OF LIFE AND DEATH *by Bob and Bruce Hatfield. Published by Wood Lake Books. Price $9.95*

At some time in our lives everyone wonders how they will cope when visiting a sick or a dying friend. Facing a medical crisis, whether it be our own or that of family or friends, is a frightening thing. How will we act and what do we say?

I was very impressed by the straightforward style of this book and by the easily understandable language.

Matters of Life and Death makes you feel you are listening to two people exchanging ideas on what to say and do in very difficult situations. As problems are discussed, many old fears are laid to rest. We hear two points of view, and learn how to respond to our own fears as well as those of other people in a very human way — how to support those people we know that are sick, under stress, or facing death. The place that our faith in God has in these matters is clearly expressed.

It is a book that can reach people of all ages.

Margaret McNicoll

MOTHER TERESA THE EARLY YEARS *by David Porter. Published by William B. Eerdmans Publishing Company. Price $8.90*

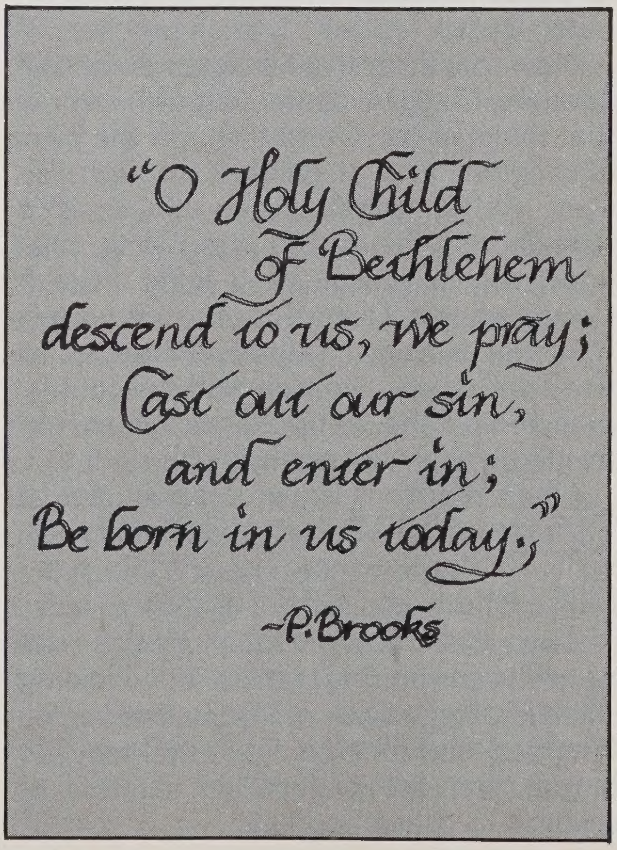
The story of Mother Teresa is one of courage, strength, compassion, modesty and a strong dedication to her faith.

This book tells of Mother Teresa's life as a young girl in Albania. Her family were a strong influence in her life by their example of providing food and shelter to others in need. Because of this, she felt the desire to serve God by becoming a nun.

When Mother Teresa arrived in India she worked in a convent. Eventually, she was not satisfied with her work there, so she went out on her own to help the poor in the slums of Calcutta.

This is a fascinating book and very easy to read. To those who are interested in the work of Mother Teresa, this book will give the reader an opportunity to see the youthful woman who reached out to help the "poorest of the poor".

Katherine Allen



"O Holy Child
of Bethlehem
descend to us, we pray;
Cast out our sin,
and enter in;
Be born in us today."
-P. Brooks

Calligraphy: Shirley MacDonald

FILMS/ RESOURCES

LAMPS OF HOPE — 35 minutes. VHS format. 1986.

A warm and sensitive portrayal of the work of the John Milton Society for the Blind in Canada. Their specialized ecumenical ministry is depicted as they strive to meet the spiritual needs of the blind and visually handicapped. Suitable for Youth or Adults.

Available from Communication Services. Rental $7.00 or AVRL Membership, plus postage and handling.

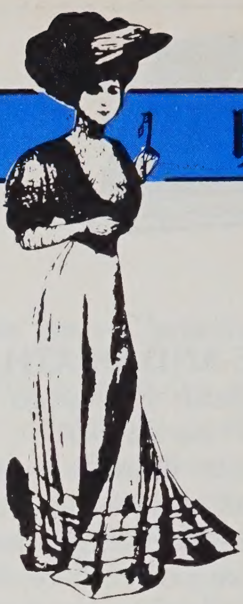
OPEN HOUSE ON CBC RADIO VIEWS WORLD THROUGH EYES OF RELIGION

Fifteen years ago Peter Meggs was the first host of Concern, a pioneer program dealing with spiritual and religious questions. Later, as a CBC executive, he played a big role in bringing about the information revolution of the seventies on CBC Radio.

Now, back on the air again since last January, Meggs is pioneering with a show that looks at the world through the eyes of religion, and at religion through the eyes of the world. *Open House* is a stimulating, fast-paced hour-long program that may feature a letter from a Canadian in a Tibetan monastery or ask how the Roman Catholic Church has dealt with a gay woman and her family, or examine the stand of the Church in South Africa on apartheid.

Open House is broadcast Sundays at 7:05 p.m., 8:05 Atlantic, 8:35 Nfld. on CBC Radio; the same day at 5:05 p.m., 5:35 Nfld. on CBC Stereo.

This December, Open House will present continuing series on Healing (faith healing, native medicine, healing by laughter) and on Holy Wars (Ireland, Lebanon, Iran-Iraq), debating the role of religion in these conflicts.



historia

In 1986 Orillia Presbyterian Church WMS celebrated 100 years of service. The earliest record of any women's organization in the congregation was "The Female Association in Connection with the Orillia Presbyterian Church" which was organized in 1856 with the objective of attending to the poor and destitute in the community and raising funds for religious purposes. The first directress was Mrs. James Dallas.

A growing awareness of the need for Christian teaching in other lands resulted in the formation of the Women's Foreign Missionary Society, with Mrs. R. N. Grant, wife of the incumbent minister as President, an office which she held for over twenty-one years.

By the end of the first year, the group had grown to forty-three, and twenty years later the membership had grown to one hundred and seventeen.

In the next few years, four of their number answered the Call to serve in foreign lands, Miss Chase to India in 1895, Miss Johnston to Japan in 1905, Miss Margaret Miller to Africa also in 1905, and Miss Mabel MacLean to India in 1912.

wms highlights

SYNODICAL NEWS

Although the numbers were low and the weather a little cool, the 28 women of **Alberta** Synodical who attended Camp Kannawin had a wonderful weekend. They enjoyed singing, prayer times, Bible studies, crafts — even had bonfires by the lake — and had a lovely nature walk by the side of beautiful Sylvan Lake. An interesting evening was spent portraying the women of the Bible in song and skit.

PRESBYTERIAL NEWS

Westminster Presbyterial Fall Rally was held at Calvin Church, Abbotsford, B.C. The theme was "The Olive Branch — Signs of Renewal". Those registering had leaf-shaped name tags.

Various parts of the meeting featured one of the four leaves of the olive branch: *Reach Out, Revitalize, Reflection and Response. Response* was the offering. Each participant wrote on a green leaf a pledge she was making to herself about one of the four R's. These will be used at a luncheon meeting later in the year.

Knox Church, Midland, Ontario was the setting for **Barrie** Presbyterial Fall Rally on September 18. The Bible Study on "Commitment and Stewardship" was introduced by the minister, the Rev. Paul Brown. Several members enacted a playlet "Working Together Works". The Rally included a Communion service.

A coffee party was held in **Calgary-Macleod** Presbyterial to honour Presbytery Deaconess, Marion Barclay. Marion is leaving Calgary to study for her Master of Arts in Christian Education, at the Presbyterian School in Richmond, Virginia. Presbyterial President, Joanne Watson, presented Marion with a pen. Marion showed slides of a recent trip to the Holy Land, which were much enjoyed by the 48 women present.

Thirty-four women attended the Fall Rally of **Regina** Presbyterial in Knox Church, Yorkton, Saskatchewan, September 27. Words of welcome were brought by Mae Morris, President and the Rev. Martin Wehrmann, minister of the host church. Morning worship was done by Qu'Appelle women and closing worship by Yorkton women. Adele Daku, Council delegate reported on the Annual Council Meeting in Toronto.

Agnes Hislop introduced the Mission Study for Adults, Youth and Children and showed two filmstrips. A report on Rainbow '86 including the singing of Rainbow songs was given by Marg Hyndman, Annie Emslie, Linda Robinson and Mae Morris.

Ottawa Presbyterial's Fall Rally was held in Knox Church, Ottawa, on September 29. The main purpose of this meeting is to give help and encouragement to groups in preparing the mission studies.

Ann Morton presented the Youth and the Children's study. We were reminded that "today's youth are tomorrow's inventors" and "technology should serve all people".

Joan Kuiack introduced the Adult Study on Southern Asia, and gave helpful suggestions for further studies to meet the needs of young women in our congregations. She urged all to REACH OUT to others around us in the home, the church and the neighbourhood.

LOCAL NEWS EVENTS

St. Andrew's, **Whitby**, Ontario, Presbyterian Women held a Thankoffering Service at the regular morning worship service on Sunday September 21. Women from the church took part in the service and the guest speaker was Clarence McMullen. Clarence spoke on the meaning of mission and what it has meant to Christians in India. His wife Cathy accompanied him and had a story for the children. The McMullens are missionaries in India.

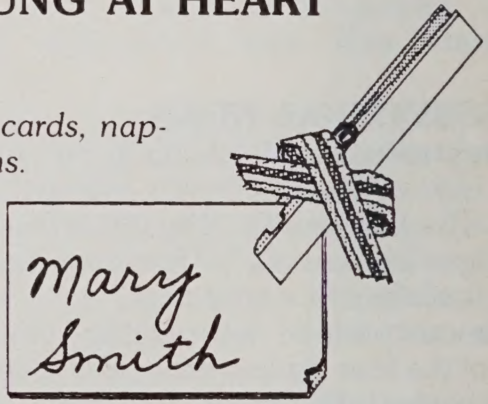
On September 23 the WMS of Jubilee Church, **Stayner**, Ontario held a Thankoffering meeting. Special guest and speaker was Dr. Mary Whale former Secretary of Mission Personnel with the Board of World Mission, who continues to do some deputation for the Church.

Mr. and Mrs. Don McNabb provided music and Don, as Clerk of Session, brought greetings.

CRAFTS 'FOR THE YOUNG AT HEART'

Christmas Clips

Sprightly little clips for place cards, napkins, memos, gift decorations.



MATERIALS

Wooden clothes pins
Craft paint (spray or regular) in silver, gold, white, red or green
1/4 inch (or 1 cm.) wide Christmas ribbon
Craft glue
Artificial holly or miniature decoration
1/4 sq. magnet (may be bought in strips and cut)

DIRECTIONS

Paint clothes pin desired colour. When dry glue magnet to centre of one side (back). Glue bow to front side and glue decoration in centre of bow if desired.

©VOLK

CLERGY HELP WANTED

The Canadian Cancer Society is asking for help from clergy in developing a booklet of readings and prayers suitable for use with people who have cancer, or who are affected by it.

Cancer today affects every congregation. Sooner or later, every member of the clergy has to counsel and comfort persons in a crisis caused by cancer.

Cancer affects much more than the body — it affects the spirit and that spiritual crisis needs to be treated and dealt with.

To assist clergy in recognizing the symptoms of spiritual crisis and in providing care and counselling, the Canadian Cancer Society is currently developing a special "clergy kit". Along with information about cancer itself, the kit will include a booklet written especially for the clergy, THE SPIRITUAL CRISIS OF CANCER.

But one item often requested by clergy is not in the kit, yet. That item is a booklet of readings, prayers and meditations suitable for use with people whose lives have been affected by cancer.

"We're asking clergy of every faith and denomination to send us their favourite readings, prayers or short meditations — from their scriptures or from other sources — that they have found most useful in dealing with the crisis of cancer," says Jim Strachan, Chairman of the Subcommittee on the Care of the Human Spirit.

Selections should be sent to the "Inspirational Readings," c/o Canadian Cancer Society, 77 Bloor Street West, Toronto, M5S 3A1, as soon as possible. When material is taken from books or other published material, please identify fully the source so that copyright permission can be obtained.

All contributors will receive a free copy of the booklet when it is published.

EXECUTIVE DIRECTOR WANTED

The John Milton Society for the Blind in Canada requires an Executive Director to administer an interdenominational program for creating, publishing, and promoting materials in Large Print, on Cassette, and in Braille to meet the spiritual needs of the blind and visually impaired.

Ability to work with volunteers and committees is a requirement. Fundraising, writing and editorial skills an asset. Modest salary.

Apply in writing to: John Milton Society for the Blind in Canada, 40 St. Clair Avenue East, Suite 202, Toronto, Ontario. M4T 1M9. Tel: 416-960-3953.

A Reminder from

Glad Tidings

Circulation

If you are an individual subscriber and move to a church where there is a group, or you already belong to a group and are transferring to another group, PLEASE notify the new group secretary and your subscription can be transferred. It is less costly to transfer than to cancel from one list and be added as 'new' on another. You may be a new member in a group, but already a subscriber!!!!!!!

Merry Christmas

W.N. Stevenson

From the Staff at 50 Wynford Drive:

**(Left to right) Katherine Allen,
Judy Lee, Peggy MacDougall,
Morrie McNicoll, June Stevenson,
Barbara Woodruff, Lois Powrie,
May Nutt, Mary-Lou Smith**

In Remembrance

Miss Dolena Nicholson,
Knox, Burlington, Ont.

Miss Elizabeth Clare,
Knox Preston, Cambridge, Ont.

Mrs. Doris Lymburner,
Knox, Dunnville, Ont.

Mrs. Russell Baird,
Durham, Ont.

Mrs. Alberta Jane Strong
Knox, Gorrie, Ont.

Bertha McGregor
Carmel, Hensall, Ont.

Mrs. Dorothy McKay,
St. Andrew's, Kitchener, Ont.

Mrs. Marjorie Harris,
New St. James, London, Ont.

Mrs. Dan W. McVicar,
Cameron, Euphemia, Newbury, Ont.

Mrs. Edna Simpson,
St. Andrew's, Port Credit, Ont.

Miss Annie Gray,
Richmond Hill, Ont.

Mrs. Iris Stewart,
Elphin, Snow Road Station, Ont.

Mrs. Kathleen Flett,
Knox, Stratford, Ont.

Mrs. Jean Hall
Leaside, Toronto

Mrs. Orma Kyle,
Westpoint Grey, Vancouver, B.C.

INDEX—1986

AFRICA

The Black Sash—Women for justice in South Africa— Jan 6

Wife Fills Pulpit in Husband's Stead— Jan 10

The Church in South Africa Today— Jan 12

Sharing in Health Care— Feb 11

Malawi

Dear Friends (Betsy & Bill Kennedy) Jan 23

Dear Friends (Clara Henderson)— Aug/Sept 18, Dec 18

Mauritius

Dear Friends (Crosbys)— Jan 22, Oct 18

Nigeria

Dear Friends (Arlene Randall)— May 21

Dear Friends (Hannah Otu)— Nov 18

ASIA

India

Dear Friends (Eleanor L. Knott)— Feb 23, June/July 21, Nov 19

(See also Mission Study 1986-87)

Japan

Dear Friends (McIntosh)— Apr 21

Dear Friends (Patti Talbot)— May 23

Nepal

Dear Friends (Mary E. Nichol)— Apr 18

(See also Mission Study 1986-87)

Philippines

Sugar Workers Starve— Oct 4

Dreaming Dreams of Equality— Nov 5

Taiwan

Dear Friends (Rev. Choong Mok Kim)—Mar 25, Oct 19

Dear Friends (Joy M. Randall)— Mar 26, Aug/Sept 19, Nov 18

Dear Friends (McLean's)— Apr 20

Dear Friends (Bill & Judy Estell) — Apr 20

Dear Friends (Ted & Marilyn Ellis)— May 22, Oct 17

Trust in the Lord (C.M. Kao)— Oct 16, Nov 11

AUSTRALIA

Dear Friends (Lorna Cameron)— Apr 19

GUYANA

Dear Friends (Iris Jagroop)— Jan 23

LATIN AMERICA

Investing in Life— Feb 18

MIDDLE EAST

Dear Friends (Doug Ducharme & Sandra Ballantyne)— Feb 21

Lebanon Now— Feb 20

EDITORIAL

The eternal God is your dwelling place . . .— Apr 3

A matter of choice . . .?— May 3

On chip clips and packet thwackers— Aug/Sept 3

Sensing God . . .— Oct 3

Binding up the broken . . .— Dec 3

GENERAL

A Message from the Moderator Jan 14

Aging

"God Always Finishes His Sentences"— Mar 4

Home— Mar 7

Are "Granny Flats" the Answer?"— Mar 9

Never too Old!— Mar 14

Active Seniors— Mar 18

Only a Journey— Apr 11

Giving Away our Tomorrows— Apr 13

God's Gift of Years— May 13

I was a Stranger— May 5

Project on Violence Launched— May 8

Ewart College May 14, Aug/Sept 11

Highlight of Note: Was Jesus a Feminist?— Oct 28

Hold High the Torch— Nov 3

You Don't Have to be an Expert— Nov 10

CRAFTS 'FOR THE YOUNG AT HEART'— Mar 19, Dec 26

IN MEMORIAM

Elsie McKague— Mar 21

Elise Barlow— Mar 21

Esther Burnham— May 18

Loreen Ellen Leatherdale— May 18

Dorothy Dodds— June/July 30

Margaret Love— June/July 30
Ruth Colvin Buchanan— Nov 7
Margaret F. Kennedy— Dec 6

MEDITATIONS/WORSHIP SERVICES/ PRAYER/POEMS
Shine—No Matter What— Jan 3
Slow Me Down, Lord— Jan 13
Forward Undaunted (a hymn)— Jan 29
Fantasies— Feb 32
Oaks of Righteousness— Mar 3
Wasted Life— Mar 13
An Alphabet of Thoughts— Mar 15
Three Gifts of Easter— Mar 16
Getting Ready to Sing Out! Mar 20
As Time Goes By— Mar 32
"My Lady at the Window"— Apr 15
On the Coming of Snow after Easter— Apr 32
Mountain Praises— May 9
The Power of a Promise— May 13
After the Storm— May 32
Fathers are Special— June/July 3
Spiritus Sanctus— June/July 7
A Stewardship Worship Service— Aug/Sept 16
Jesus Christ— Oct 12
The Map— Oct 13
A Church— Oct 32
A Christmas Devotional— Nov 16

Immanuel— Dec 8

Puzzles— Dec 13
Let Your Light Shine— Dec 14
In the Fulness of Time— Dec 17

MISSION IN CANADA
The Woman's Missionary Society (Eastern Division)— Jan 18, Feb 15, Apr 16
Presbyterians Celebrate Cultural Diversity—Jan 20
Crieff Hills Community— Mar 19

STUDY/PROGRAMMES/RESOURCES
Ten Days for World Development— Jan 31
World Day of Prayer— Jan 30, Nov 15, Dec 9
Books— Feb 24, Mar 23, Apr 23, May 19, Aug/Sept 20, Oct 23, Nov 26, Dec 23
Films/Resources— Feb 30, Aug/Sept 13, 15, Oct 25, Nov 29, Dec 24

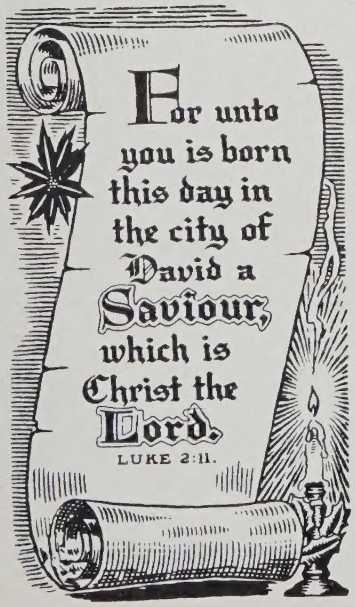
Mission Study 1986-87
Announcement Apr 28
Geographical Theme "Crossroads in Southern Asia":
India Revisited— June/July 4
Presbyterians in Southern Asia— June/July 8
Presbyterian World Service & Development in Southern Asia— June/July 10
Prayers for Southern Asia— June/July 12
Birthrights sold— June/July 14
General Theme "Technology in Tension with Human Values":— June/July 15
Role of Technology— June/July 16
Village Video— June/July 18
Technology as a church problem—worldwide— June/July 19
Recipes for Justice in Bangladesh— Aug/Sept 9
Transform Her Life, Transform Society— Oct 7
"Making the Indian Church Indian"— Oct 10
Presbyterian World Service in India— Oct 14
Dialogue: Reflections of an Indian Workshop— Nov 12
Sri Lanka—Comment Nov 13
"Shanti, Shanti" Nov 14

NATIVE PEOPLES OF NORTH AMERICA
Living our Faith— Feb 5
Anglican—United Churches take lead— Feb 8
The Church has done a lousy job Feb 9
Ioyan Mani—"To Walk Beyond"— May 10
Where do we go from here?— Dec 15

WOMEN'S MISSIONARY SOCIETY
Going Ahead, Step by Step— Jan 4
Estimates 1986— Jan 16
Bible Study on Giving— Jan 17
Celebrate Youth— Jan 21, Mar 22, Apr 22, May 20, June/July 23, Aug/Sept 22, Oct 22, Nov 20, Dec 22
Historia— Jan 30, Aug/Sept 30, Oct 20, Nov 30, Dec 24
Rainbow '86— Feb 17, Nov 8
Where our dollars go— Mar 31, Apr 31
A Message from the President— Dec 4

Stewardship:
For the Lord's Work— Feb 3
Stewardship Resources— Mar 24
Statement on Giving— Apr 4
Service in Sewing— Apr 5
Serving in the Image of God— Apr 7
Giving: A Study Suggestion for Groups— May 16
Officers & Executive Members— Jan 32, Aug/Sept 32
Our Readers Write— Apr 26, May 29, Aug/Sept 29
Synodical Givings— Apr 30
Presbyterial & Synodical Givings— Oct 30
Honorary Memberships 1985— May 30, June/July 30
Staff Changes— June/July 28
Council 1986— Aug/Sept 4
Retirees Report— Oct 20, Nov 15, Dec 19

BOARD OF WORLD MISSION
In the World— Feb 29, Apr 29, May 12, Aug/Sept 30, Nov 30, Dec 21
Memo— June/July 22
Presbyterian Missionary Residence Holds Open House June/July 27
Who and Where— Nov 21


For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
LUKE 2:11.

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The cover illustration was created on an Atari 520 ST Computer and blown up in size by sophisticated photo equipment. The use of such modern technologies makes the publication of *GLAD TIDINGS* faster and more efficient. Such is the way of today's world. Yet, over all the star of Bethlehem beams as brightly as ever. The wise use of technology reflects our God-given wisdom and highlights the one true Light that came into our world that we might live more fully.